

# CHRISTIAN CENTURY

## The Revival the Pastor Prays For



A revival that comes not because it is "gotten up" by the church officers, but because it is demanded by the church. A revival that springs out of a fervent enthusiasm for the salvation of others, not one devised to create that enthusiasm. A revival that is not needed so much as it is passionately desired. A revival that comes because the people pray, not one that comes to get the people to pray. A revival that has its roots in the normal activities of the church, not one worked up for the occasion. An inevitable revival, an irrepressible revival, a revival placed in the line of spiritual cause and effect. A revival of which the Holy Spirit of God, dwelling in the people of God, is the creator, not one created by the people to bring the Holy Spirit into the church. A revival whose measure is not the size of the crowds but what is done with them; whose test is not the number of conversions but what they are converted to; whose converts are neither led blindfolded nor browbeaten into the church, but who see Christ as a new and wondrous way of life and intelligently choose Him as such; whose leader fears God and regards the sacred personality of every man; whose personal workers have learned that supremest art of life—the art of presenting Christ to a soul face to face without doing injury to the soul or to Christ; whose excitement is not intoxication nor convulsion, but the enthusiasm of a clear vision of God and of self and of sin in the light of Christ's cross. This is the revival the pastor prays for and for its coming he asks all who love the Kingdom of God to join him at the throne of Grace.

— Charles Clayton Morrison.

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# The Christian Century

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## EVENTS OF THE WEEK

The discussion of Mayor Dunne's municipal ownership plans for Chicago began in earnest Monday this week. It started in the council committee on local transportation. The

**Public Ownership.** The mayor's expert, Mr. Dupont, has submitted a report showing large gains to the city from street car operation. This claim the committee is challenging. It is said the majority of the committee are opposed to the mayor's plan, but one of them is quoted as saying they will give the plan fair consideration. The real estate interests have protested strongly to the individual members of the committee. It may be that they, together with many others who have vested interests, are actuated more by personal and pecuniary reasons than considerations of the public good.

A large and enthusiastic delegation of Americans is present at Brussels to attend the interparliamentary congress, which opened Tuesday, August 29th in the Palais de la Na-

**Universal Peace Conference.** The parliaments of Europe are also numerously represented. Representative Bartholdt of Missouri is president of the interparliamentary union. The American group cabled to President Roosevelt: "Assembled in the cause of international arbitration, we send you hearty greetings and congratulate you upon your very commendable and masterly efforts in the cause of peace, which, regardless of the immediate results, has challenged the admiration of the world." Mr. Bartholdt presented a draft of a model arbitration treaty and a plan for a permanent international parliament. With the aid of the English members, the plans were referred to a special commission for final action. Italian and German delegates showed considerable opposition to arbitration.

It is a painful pleasure to report that the Russian agrarian agitation is increasing. The peasants in one province are attempting to force landowners to accept prices for produce fixed by themselves.

**Cossacks Kill Peasants.** In the Gori district they have been compelling nobles under threats of death, to announce in the papers that they are handing over free land holdings to the peasants, or are accepting one-tenth of the crops as rent, instead of one-fourth. The nobles have appealed to the viceroy. In a village in the Caucasus, the peasants refused to pay the prince his proportion of the crops. The ringleaders were arrested, but the neighboring villagers came to their aid, and they were released. Cossacks were then sent to the district, and fired upon the crowd, who were armed only with pitchforks and bludgeons. The encouraging feature of all this is that the

peasants have enough spirit to revolt. Seldom indeed does the slave ask freedom.

About a dozen cases of yellow fever in Natchez, Mississippi, caused a panic in that section August 27th. The marine hospital service carried at least 3,000 people to the north the following day. It is thought the disease was brought by

### Fighting the Fever.

some negro from Louisiana who escaped the shotgun quarantine. It is feared there is a hard fight ahead to stamp out the plague. In New Orleans the death list has reached the top notch, but the list of new cases was the lowest in three weeks, due to a cool wave. There seems to be a tension between the city board and the state board, the former charging the latter with letting the fever into the city, and the state charging the city with letting the fever grow. Apparently the fever is spreading slowly along the coast, and this fact gives emphasis to the call for a national quarantine. The situation is deplorable.

Another troublesome strike is in prospect, to begin in Chicago. The union printers are asking for an eight hour day, after Jan. 1, 1906, present conditions to remain as they are.

### Another Strike.

The Typothetae, to counteract this demand, is posting notices in union shops that hereafter they will be "open" shops—that is, while paying the union scale, they will employ nonunion men, also. Fifteen hundred men attended a meeting of the union Sunday, eager for the fight to begin; 250 men walked out Saturday last, and they are officially declared to be on strike. The union raised the strike assessment on members from 2 to 10 per cent. The returns from this—\$8,000 per week—it is said, will support 900 men on the street without touching the defense fund. The national executive board was requested to ask the locals in the cities which belong to the United Typothetae to strike as soon as an indication of fight is shown by the employers. This may precipitate strikes in Cincinnati, St. Louis, Minneapolis, Cleveland, Indianapolis, Omaha and Kansas City.

Revelations of corruption continue. Governors and prosecuting attorneys all over the country are busy attacking specific cases of graft. But Mayor Dunne

### Remedy for Graft.

in a speech last week diagnoses the disease and points out the remedy. As mayor of Chicago, he ought to know what he is talking about. The mayor insists that the trouble arises from the effort of public utility corporations to get and keep special privileges. "Place the control of

interstate railways, telegraphs, long distance telephones, express companies and utilities of like character in the hands of the federal government, and place street car, gas, interurban telephones and light companies in the hands of the municipal authorities, and three-quarters of the incentive to graft and corruption in this country will be abolished." This statement is worth columns of innocent surprise and indignant invective. It is easily susceptible of proof. Where does the money come from which oils the party machines? From rich men, necessarily, who are interested financially in what the officials who may be elected will do. A corporation needing a million-dollar franchise buys it, directly or indirectly. Legitimate business does not dabble in politics.

In America we are accustomed to the inexcusable delay of public business by "senatorial dignity." It wastes hours of precious time, and makes public officials

in the highest legislative body of the nation ridiculous. But now it seems that

### Peace or War?

peace between Russia and Japan waits on some method of conserving the "dignity" of the belligerents. President Roosevelt has been very busy as a mediator, and it is doubtless due to his efforts that negotiations were still pending the first of this week. In a letter to Witte the President is reported to have expressed the deep interest of the United States in the peace conference; their sincere regret if it should fail; he reminded Russia that he is her very good friend; she must not forget that she has been beaten, and that Japan is flushed with victory, and deserves some compensation, which would not be at all incompatible with Russia's dignity and honor. One correspondent in the dispatches of August 28th pointed out the fact that Japan had been outgeneraled by the Russians; that one after another of her demands has been accepted or withdrawn until the issue is on indemnity alone. If Russia refuses this, as she has up to date, and Japan continues the war, she will be fighting for money—and Russia thinks she will not have the sympathy of the civilized world in so mercenary a struggle. The conference was adjourned to meet again Tuesday the 29th, when it is said Roosevelt will submit a new peace plan.

Col. Jacob L. Greene, president of one of the great insurance companies, and reputed to be very rich, died worth only \$50,000, but leaving an unsullied name.

Dr. W. R. Harper presided at the University of Chicago convocation exercises Sunday, for the first time since his operation. He is able to give the quarterly reception to the graduates at his residence this week.



## EDITORIAL

### GROWING DEMAND FOR UNITY

The agitation of the subject of Christian unity goes on apace. It is passing from the stage of a mere theory to that of an eagerly desired consummation. The best men in all the churches are voicing echoes of the Saviour's prayer that the people of God may be one. There can be no longer any doubt that this plea for larger love and co-operation is to become insistent and commanding. It is receiving larger space in religious journals, it is being emphasized on religious platforms, it is being proclaimed in pulpits and discussed in private conferences. It is a day full of promise to those who wish to see the union of all Christians brought to pass.

Prof. Amos R. Wells, the editor of the *Christian Endeavor World*, is writing a series of articles, which are presently to appear in book form, upon the subject, "That They All May Be One." No one is closer to the hearts of young Christians than Prof. Wells. He knows the strength and the weakness of American church life. These utterances of his grew out of a firm conviction that the present condition of the church is anomalous and disastrous. He believes, as the Disciples of Christ have believed for nearly a century, that the divisions among the churches are the outstanding scandal of our present-day Christianity. Speaking of the Saviour's prayer he says, "Because I believe with all my heart that my Saviour prayed that prayer, because I believe that his followers are yet very far from fulfilling it, and because I know that this must be a sore grief to my Lord, I have set out this day to write these chapters. May the Holy Spirit of Christ direct my words, and make them effectual to the accomplishment of his desire."

One of the great difficulties connected with this subject is that of the method of its accomplishment. How are Christians to be brought together? Manifestly they are not destined to be united in one organization. Perhaps that would be a step backward rather than forward. Protestantism rescued the church from the uniformity of medieval Christianity. Better divisions with life than unity with stagnation. But if the churches are not to be united in one great organization, how shall the end be brought about? Manifestly only by such growth of the spirit of love and co-operation that those differences which now operate to keep asunder the followers of our Master shall in a large measure if not completely disappear. Christians will never unite on questions of belief, ritual or organization, nor is it essential that they should. Any individual denomination of the present time reveals great varieties in all these matters. The one thing upon which all may unite is the effort to live a life of obedience to Jesus Christ and in imitation of his character and program. That it is which makes a man a Christian. And this may well consist with many varying points of view

and methods of procedure. Prof. Wells says upon this point: "I do not care—need any one care?—how it is brought about, whether by the absolute revolution of our church life, or by the slow transformation of it, or by its retention in form precisely as it is. If we are animated by this spirit of love to Christ and surrender to his will, it will be brought about in the way that is best for the church and the world. We have only to look to our spirits, and look to Christ for the way."

It is manifest that we must reach a higher level of appreciation of one another as members of the body of Christ and a larger regard for all who are seeking to follow him before this unity can find expression in our lives. Our attitude toward all who confess the faith of Christ must be one of affection and fellowship. Baptist and Methodist, Congregationalist and Lutheran, Episcopalian and Presbyterian, they are all brethren of ours in the common service of our Master. The words of Christ must be applied to our brethren as Christ applies them to the relations between himself and the Father. There can be no fundamental and separating differences among those who are joined to the same Master. The work of our religious neighbors is our own work, and ours is theirs. Their efforts and results belong to us as much as to them. If we are all to be one as Christ and the Father are, then no man can call aught his own in a sectarian sense. "All things that are mine are thine, and thine are mine." Methodist must come to say to Baptist, "These churches, these funds, these missions, this equipment, these plans, are yours; all we have is yours, O brothers, and we know that all you have is ours."

We are called to speak such utterances as this. They should be and must be our own. To that statement of Prof. Wells' we can make hearty and complete response. We do not fear that the sentiment of union will grow less. It is destined to increase from day to day. Our only fear should be that we may not perform our full part in its development and realization.

### A CAMPAIGN FOR SOCIAL RIGHTEOUSNESS

What is to be the result of the astounding revelations of business duplicity? Are we to forget what we have read and heard, and go on in the beaten path of indifference and neglect? Is there nothing which the churches, the ministers, and the religious press can do? In his last article in "Everybody's," Charles Edward Russell declares that no remedy for the trust and its merciless exploitations will be effective until the public conscience is educated to recognize the trust as morally wrong. Extortion is condemned in Bible terms; the whole tenor of Bible teaching is against commercial brigandage, against duplicity, against oppression. Surely it does not need a magazine writer to intimate that the church

and the ministry have a duty in the premises.

"The Commoner" says, apropos of this question: "The churches, too, have a part in the educational work. They must teach that grand larceny is as wrong as petit larceny—that the rich man who bankrupts his rival through monopoly methods is as much an offender as the burglar—that the lawyer who sells his brains to those who conspire against the public is as guilty as one who helps to plan a holdup." No doubt the nation is much indebted to the church for the existence of any ethical standard whatever; but no church can rest content, no minister can prophesy "Peace, peace;" while such infamies abound in trade, and the sources of production are manipulated in the pocket interests of the few.

Mr. Russell says in the article referred to: "We must cease to make any distinction between corporation crime and individual crime. We shall have to cease to look upon rebate-giving as a pleasant indiscretion, and observe it in its true light as a sneaking, despicable, and intolerable crime. We shall have to see that the rebate-giver is a far worse enemy of society than the burglar or the pickpocket. We shall have to readjust our standards of morality so that there shall be no condoning of criminality because the criminal is rich, or is in office, or is liked in political circles." How will it do for the churches to take up simultaneously this matter of trade morals, and let every minister preach a series of sermons on honesty and veracity, the very foundations of a good character, church and minister working as they would at a missionary offering or a college endowment?

The *Christian Century* moves for such an effort, and will gladly co-operate to the farthest possible extent. We have no guilty friends whom we wish to shield. There are no subtle influences at work to modify in any degree our message. We stand on the same high ground that the faithful and fearless preacher occupies, and we believe the time is opportune for a preaching campaign of righteousness. This is not to say that every gospel sermon does not bear upon conduct; that the churches are not holding up a high ethical ideal; but it is an appeal for extraordinary work at a most extraordinary time.

### VACATION AND VOCATION

Who has not learned from experience that the best part of a vacation is the home-coming? However gladly we lay down the burden of routine we take it up again more gladly and blithely. God intended us for labor. "When we are unfit for work, we are incapable of pleasure. Work is the wooing by which happiness is won." There may be exceptions, but we believe the majority will agree that the end, not the beginning of a vacation is best, and that because it enriches and strengthens one for his vocation.

It should not take weeks to get the



machinery of the local church to running smoothly again. If the pastor and some of the members have been away, they are back stronger than before, and with a deeper consecration. Have there been failures? Vacation has afforded time to learn why, and to discover the remedy, to learn better to adapt means to end, to originate new plans. But the greatest gain is the renewal of spirit and purpose. If the heart has not grown tenderer, the spirit stronger, and God has not come nearer, then we have misused our vacation, and should at once seek to retrieve our losses.

Are there not strength and cheer in the myriad of voices of nature? "Earth is crammed with heaven, and every common bush afire with God." The Christian worker comes home strengthened, his vocation must feel the impulse of vacation energy. For the churches of Christ everywhere the future is bright. We confidently predict great and surprising gains, in audiences, in offerings, in conversions. There is every reason, therefore, to bend to the yoke with increased courage and hope, and make proof positive of the value of a vacation by showing superior results.

## NOTES

Commenting on two Roman Catholic conventions in session this week and last, "The New World" says: "It must be evident to even the most thoughtless that the Catholic activity is becoming immense in this country." True, and we can but wonder to what extent the old church has been stimulated by the example of vigorous and triumphant Protestantism. Fortunately, its increasing activities are in the main such as all good people can commend. We trust the day of political Romanism has ended.

"The Campbellites" are still trying to "restore primitive Christianity," and their pretenses along that line do actually provoke a feeling of pity mingled with contempt for such presumption. "Primitive Christianity" needs no "restoring," for the Baptists have had it all the time. This humorous paragraph comes from "The Baptist Flag," of Little Rock. It carries comfort to the Disciples—who are evidently meant—in that it is testimony from an alien that they are true to their historic purpose.

A third or more of the delegates to the California Convention went on the Christian Church Special which made Chicago its point of departure. C. A. Young and C. O. Burras of the Century staff accompanied the party, and report a most enjoyable time. It is always gratifying when we can meet the requirements of the railroads, and justify their traffic preparations. This is not always the case, unfortunately, for small parties often break away and make separate arrangements. We need more cohesive power when it comes to treating with the railroads.

An editorial in "The Jewish Outlook" on "Jewish Absorptiveness" utters a common-sense sentiment on originality. It refers to the accusation brought against the Jew as a "parasite," an "imitator," and then says: "The fact remains that to-day the greatest possible boon

is the power to assimilate, to absorb, instinctively to recognize the good in humanity's creations in stock, and intelligently to appropriate them to the good of self and all. For originality, in the sense of something created never objectified before, is a lost art. Humanity has lived too long and sensed too much to believe that possible now. Whatever the sphere of human action, be it philosophy or literature or science, men lean on their predecessors. They discern, discriminate, absorb, assimilate, appropriate the embodied energy of others, and then work this up into conceptions of their own, but conceptions, for all that, which still have much in common with the past. Spinoza roots in Descartes, and Leibnitz in Spinoza; Berkeley in Locke, and Hume in Berkeley; and Kant in both Leibnitz and Hume. And similarly it is, be the field of vision what it may. New combinations, new dress, are the only phases of possible originality.

When we get back from the convention let us preach more on the love of God. There have been men who turned the small end of the telescope on God's love, and put wrath under a microscope. Beauty in sea and sky and lake and landscape is the language of love. It is the goodness of God that leads to repentance. You cannot scare of sordid people into the kingdom. "With loving kindness have I drawn thee." Let us each see how much of sacrificial love we can ourselves incarnate.

Will you permit just one "don't?" Don't go to your pastor just as he enters or is about to enter the pulpit, with some word of reproach or story of trouble. He will always listen; hearing trouble is part of his blessed ministry. But do not bear the burden and throw it on his heart at that moment. He is about to deliver a message of spiritual power and heavenly hope. For this he must be in tune, and your tale of woe will introduce jarring discords.

## OBSERVATIONS

Prof. W. M. Ramsay, the well-known Aberdeen scholar whose works on the "Life and Travels of the Apostle Paul" have wrought a new epoch in New Testament study, has recently returned from another trip through Asia Minor during the past spring. In writing of this journey Prof. Ramsay speaks enthusiastically of experiences and results. One day was spent at Ephesus, and the party noted the progress of the English exploration of the Temple of Diana and the Austrian exploration of a new street in the city. He expects somewhere in this vicinity will be found some time an inscription to mark the date of Polycarp's martyrdom.

Prof. Ramsay went along the road toward Iconium and in this region found a number of interesting inscriptions whose interpretation will soon be made public. They mostly bear upon Roman political life in the second century of the Christian era and throw important light upon the relationship of Christianity to the Empire. He expresses himself as greatly impressed with the wealth or antiquarian remains in the country, which require only patience and some

knowledge of research work in order to bring them to light. Five inscriptions in the Phrygian language were discovered in the region of Iconium, the modern Konia. Prof. Ramsay expects to return to Asia Minor next year to pursue still further his studies and research.

The General Convocation of the Baptist Churches throughout the world was held recently in London. The English papers in giving quite full reports of the occasion made special mention of the American representatives, and spoke in highest terms of such men as Dr. Henry C. Mable of Boston and Prof. C. R. Henderson of the University of Chicago. It was generally conceded that in the matter of logical statement and impressive utterances the American delegates had a distinct advantage over their English brethren. Questions relating to biblical literature, theological teaching, church organization and the general progress of the church were given place in the program of this great gathering. The foremost figures in Baptist circles were present, including Dr. John Clifford, the forceful and energetic leader of the campaign for free education in England, and Dr. Alexander McLaren, the venerable Manchester preacher, now well on toward his ninetieth year. The trend of sentiment in the Baptist denomination, as indicated at this meeting, is most encouraging. Freedom of investigation is conceded, and the men of the younger generation are receiving an education both in England and America that fits them in some adequate degree for service to their generation. Such at least were the indications of the London gathering.

A recent discussion has arisen in reference to the value of the Keswick movement, as it is known. For many years there has been held at the town of that name, in the Lake Country of England, a convention at which there have been addresses upon the higher life delivered by many men representing many different churches. The tendency, however, has been to restrict the utterances of these conventions and the management of the Keswick movement in general to men of pronouncedly conservative views on such questions as inspiration, the atonement, the work of the Holy Spirit and other leading theological themes. While the Keswick movement includes a few such notable men as Dr. F. B. Meyer, there has arisen of late a feeling expressing itself in rather outspoken fashion that as a whole the platform of the conventions is a narrow one, and that the movement is in danger of becoming exclusive, self-righteous and pharisaical. A recent writer in a leading British journal voices the opinion that any organization which finds in its ranks no place for such men as J. H. Howett, R. J. Campbell, Dr. Clifford, Geo. Adam Smith and Dr. Stalker certainly lacks some of the essential elements of a broad, progressive and uplifting work. The doctrine of holiness is often in danger of being misused in the interest of narrowness and bigotry. The fact of holiness as applied to individual life is the one thing needful. Leslie Lockwood.

If your preacher is dull, don't appeal to the committee on change of pastors; give him fifty dollars to buy books.

# Brief Historical Sketch of the Disciples of Christ

Reprinted.

J. J. Haley

Historically and ecclesiastically the Disciple movement, some times known as the Christian church, is a union movement. It began in the conviction that sectarianism in the church, and division among the people of God, was abnormal and sinful and therefore in palpable contradiction to the Savior's great intercessory prayer for the unity of his followers. The time of the beginning of this movement for unification was the culmination of an age of strife and bitterness amongst professing Christians. Warring sects and contending parties had been multiplying since the Protestant reformation, until it seemed that a narrow proscription and reactionary dogmatism had taken complete possession of the field. Believing that the condition of religious society, under these circumstances, was wrong and contrary to the will of Christ, Thos. Campbell, a minister of the Seceder denomination of Presbyterians, organized a society in the year 1809 in Western Pennsylvania known as the Christian Association of Washington. The object of this organization was the promotion of simple evangelical Christianity, free from admixture with human opinions and the inventions of men, as the only feasible basis of the reunion of Christendom. The constitution of this society, written by its organizer, was the historic and famous Declaration and Address.

The chief contention of this able document was that the simple evangelical Christianity of the New Testament, free from denominational and sectarian peculiarities, was to constitute the basis of union among the people of God. There was no intention of organizing another church, no disposition to add another denomination to the list already too long. The Christian Association of Washington was well within the limits of existing churches, composed for the most part of Seceder Anti-Burgher Presbyterians. After strenuous opposition and persecution from the "Seceders," and their own convictions derived from a careful study of the word of God had driven the Campbells, father and son, into the fold of the Baptist denomination, they found the Baptist people of that time no better prepared to tolerate their plea for unification than the Presbyterians had been. There was never any sufficient reason for their separation from these churches, especially the Baptist church, and there was no justification for it except in the peculiar theological and dogmatic temper of the times.

After the practical severance of these reformers from their Baptist brethren, they found themselves forced to set up housekeeping for themselves, or else to abandon what seemed to them so clearly the line of duty. They hesitated long and seriously to separate themselves from the churches, or to be separated by the action of others, and to perpetuate this separation by the formation of another church; for this was to palpably contradict their own principles. It involved or appeared to involve the making of a creed, and they were opposed to creeds. It involved the creation of a denomination, and they were opposed to denominations. It seemed absurd to their contemporaries to oppose denominationalism by organizing another denomination, to fight sectarianism by creating

a new sect; to demolish human creeds by means of a creed as human as the rest.

They went on with their work as they were compelled to do, under the circumstances, refusing to the last to give it an ecclesiastical interpretation. They did not establish a church, because the church was already established. They did not organize a sect or denomination, because there were already too many of these in existence. This is what they did: They claimed the right, under the great commission, to make Christians as the Apostles made them, and to organize these Christians into congregations or local churches of Christ, according to the New Testament pattern, without sectarian connections, affiliations or obligations, as at the beginning. The individuals composing these congregations were Christians and Christians only. The congregations themselves were churches of Christ, and the whole body consisting of individuals and congregations a part of the church of Christ upon earth. And in addition these two elements did not compose the church, but a religious movement within the church, to promote the unity of the body of Christ by the restoration or realization of New Testament Christianity. Thus the Disciple movement is not a church, much less the church; it is not a denomination in the ordinary ecclesiastical sense of that term, but an effort on the part of individual Christians and congregations of Christians, more or less organic, to get away from sectarianism and to realize for the whole body the ideals of the apostolic unity of the church.

Two fundamental features characterized this effort at religious unification. First, the elimination from any feasible or possible platform of unions, all sectarian and denominational peculiarities. It is these peculiarities that do the mischief. The church that stresses and emphasizes its distinctive and peculiar doctrines and relies on the accentuation of the points that differentiate its teaching from other religious bodies to make converts to its way of thinking on disputed points, is criminally sectarian and responsible for its full share in the perpetuation of sectarianism. These peculiar denominational tenets are seldom scriptural and never essential to salvation or Christian character, and should, therefore, be eliminated from any proposed basis of unity at least subordinated to fundamental things on which all Christians are agreed.

The second characteristic is insistence on "common ground" on catholic or universal Christianity, in other words the dictum of St. Augustine, what all Christians, in all ages, and in all places, believe is to constitute the creed basis of the reunited catholic church. No species of particularism, no denominational eccentricity or peculiarity, true or false, is to enter, to sectarianize, the creedal foundation of the universal church of Christ. These things may be made matters of mutual toleration, provided they are held in subordination to the basic principles of New Testament catholicity. The Disciples have proposed this platform of the common faith on which all

Christians can stand without any sacrifice of truth or conscience.

1. The catholic creed of Christendom, the distinctive and fundamental proposition and confession of Christianity, I believe that Jesus Christ is the son of God and the Savior and Lord of man. This brings us to unity of faith in the Son of God, to which Christians throughout the world have already attained.

2. The catholic rule of faith and practice, the word of God in the Old and New Testaments, especially the New, as the history and revelation of the covenant in Christ. This excludes authoritative human creeds if they contain anything in the basis of unity that all Christians do not believe.

3. The catholic ordinances, Baptism and the Lord's Supper. There is unanimity with respect to the fact and the obligation of these divine institutions. The Disciples have practiced immersion from the beginning, not only because the consensus of Christian scholarship has conceded it to be the historic, authentic catholic baptism of Christendom, but because it is the only form of the ordinance whose validity has not been and never can be called in question. To have admitted a form of the sacrament in dispute amongst believers, one that all Christians could not accept, would have been to destroy the catholicity of the movement at this point. There is a catholic doctrine of baptism for the remission of sins, not in the sense that men cannot be saved without baptism, but in the sense that water, in all religions, stands for purification, and purification is a condition of salvation, and thus the baptismal symbol is associated with remission in the New Testament.

4. The catholic name, the name Christian. It has already been stated that the religious movement known as the Disciples of Christ is not a church, not an ecclesiastical organization, not a denominational body in the ordinary sense of those terms. It looks upon itself as a spiritual movement within the church for the promotion of catholicity and the unification of the body of Christ. Its individual adherents call themselves Christians or Disciples of Christ, its congregations claim to be churches of Christ, and the aggregation of these individuals and congregations claim modestly enough that they are a part of the body or church of Christ on earth. These are the three legitimate uses of the catholic name Christian. Is there any other name that all believers can agree to wear as their distinguishing and sufficient name?

5. The catholic life, the ethics of the new birth: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, if there be any virtue, if there be any praise, think on these things." Thus the aim of the plea of the Disciples is not the restoration of the historical apostolic church, but the realization of the ideal catholic Christianity of the New Testament book. When thus broadly interpreted and intelligently understood it is a noble plea in which the best men of all parties will have no difficulty in joining them with their sympathies, prayers and practical co-operation.

Richmond, Va.



# A Call to Worship

Mrs. H. B. Robison

Shall we introduce into our regular service of worship a special service under the title, "A Call to Worship"? We would make this service a brief introductory or preparatory to the service of the day, consisting of an appropriate remark, the reading of a stanza of some hymn, or a very short reading from the scripture in which there is expressed some thought that will appeal to the audience and turn their minds and thoughts into a worshipful mood, that they may enter into the song service as real praise, think over their spiritual well being with God, or commune with him and pray with the leader as a suppliant and not as an auditor.

But, you may ask, is it here in the house of God that the impulse is supposed to first come to the individual to worship the Lord? What has prompted this assembly of people to come from their homes, located in different parts of a large city, or scattered throughout the country, as the case may be, to this place of prayer, of worship? Would it not be more reasonable to think that they have already received a call to worship, that the will of God has been felt in their hearts, and that their presence is their joyful response to do his bidding? For what other motive could there be in coming to a place of worship if not to worship? Would it not then be presumption on our part to introduce this service, "A Call to Worship?"

In answer to this question we would say yes, if the individual prompted by the will of God to come to the place of worship has prepared his own heart in his own quiet communion with him, and comes with heart full of adoration and praise, finds a seat, turns to the announced hymn, fills his mind and soul with the thought therein expressed, such a soul is prepared for the spiritual food of a service of worship, and will be able to enter into the praise, the communion and prayer in a manner—so far as human eye can see—that is acceptable to God and profitable to man. Such a one needs no reminder that this is the time and place to worship, to draw nigh to God, that we are assembled here to worship his great and adorable name, our Maker, Lord, and Redeemer. If all our pews were filled with such worshippers, the service, "A Call to Worship," would be unnecessary. The minister, inspired by the attitude and sympathy of his congregation, would find the leadership easy and wholesome for all participants.

But do we find just such an attitude existing in the audiences of our different churches? When the time comes for worship to begin, and the minister takes his seat in the pulpit, his ardor for worship is many times chilled as he beholds his audience wholly or a large part, engaged in conversation. Some are in their pews, groups are seen here and there in the aisles, and others in the vestibules talking as if their life were drawing to a close, and there was not a moment to be lost. Soon by the presence of the minister or the organ prelude a wave of silence begins to sweep over the house, and each one, with a feeling of rebuke, assumes an erect position in his pew, a straight face, and if possible a serious air.

We regret to say that just such a condition, or a similar one, exists in many of our churches to-day. The minds of the individuals are crowded to the last moment before worship with secular ideas—even though the topics of conversation have some new plans for the work of the Ladies' Aid, or the financial condition of the church—no room, no time, no thought has been given to the praise and thanksgiving due him who has kept our lives and blessed us in many ways we have neither recognized nor counted; the petitions are freighted with no special desire,—here we are, Lord, in thy house, by chance or habit, suit the blessings to our needs.

Ministers have long felt the responsibility resting upon them of lifting their congregations to a higher spiritual plane, and each one, no doubt, has divined plans and methods whereby he hopes to accomplish this. But where could he turn for a riper, richer field for action, if plans are well wrought out, for any congregation—may we be bold enough to say without exception—than to the little service, "A Call to Worship?" Although it must be brief, yet, if well selected, by its very terseness the thought therein expressed may impress the audience so forcibly that it will be a seed well planted for their spiritual growth.

It is not through ignorance nor the lack of good intention that people sit in pews and go through the outward form of worship without ever entering into the spirit of it. It is simply a habit which has been developed without a thought. Just like the faithful old horse we have been told about, whose rider, a regular attendant at church, failed to attend one Sunday, but the old horse slowly wended his way to church alone and stood at his accustomed hitching post until the close of the church service, when he quietly returned to his home.

That there is a need in our churches for a more worshipful attitude among its members has been felt by many. In our attempt to avoid the ritualistic, and to cultivate sociability, we have in many instances swung a little too far and now feel the need of gaining our equilibrium. The introduction of the brief service, "A Call to Worship," would be one important step in this direction.

To formally dictate the service for general use would be paving its way to failure. Each minister with the object of the service at heart can best formulate his own plans, but to illustrate the service we have in mind, we may suggest a few scripture readings which could be used at such a service:

"O give thanks unto the Lord, call upon his name;  
Make known his doings among the people;  
Sing unto him, sing praises unto him.  
Talk ye all of his marvelous works,  
Glory ye in his holy name.  
Seek ye the Lord and his strength  
Seek his face for evermore."

"I will lift up mine eyes unto the mountains  
From whence shall come my help?  
My help cometh from the Lord  
Which made heaven and earth.

He will not suffer thy foot to be moved,  
He that keepeth thee will not slumber.  
The Lord shall keep thee from all evil.  
He shall keep thy soul.  
Oh, that men would praise the Lord for his goodness,  
Let them exalt him also in the assembly of people."

"O, come, let us sing unto the Lord;  
Let us come before his presence with thanksgiving,

O, come, let us worship and bow down;  
Let us kneel before the Lord our Maker,  
For he is our God,  
And we are the people of his pasture,  
and the sheep of his hand.

To-day, oh that ye would hear his voice."

In all cases let the selection be varied. Select, when possible, passages with the thought bearing upon the discourse. Think over this service, plan it, practice it, and if need be, make worship the theme for a discourse. Lead the thought in the direction of a worshipful attitude. The minister who can arouse the latent powers in his congregation and turn them into channels of thought and reflection as to what true worship consists of, has made a great advance toward the one desire of all. Let us worship the Lord in the beauty of holiness.

Chicago, Ill.

## CONTENTMENT

Once on a time an old red hen

Went strutting round with pompous clucks,

For she had little babies ten,

A part of which were tiny ducks.

"'Tis very rare that hens," said she,

"Have baby ducks as well as chicks;

But I possess, as you can see,

Of chickens four and ducklings six!"

A season later, this old hen

Appeared, still cackling of her luck,

For, though she boasted babies ten,

Not one among them was a duck!

"'Tis well," she murmured, brooding o'er

The little chicks of fleecy down;

"My babies now will stay ashore,

And, consequently, cannot drown!"

The following spring the old red hen

Clucked just as proudly as of yore,

But lo! her babes were ducklings ten,

Instead of chickens as before!

"'Tis better," said the old red hen,

As she surveyed her waddling brood;

"A little water now and then

Will surely do my darlings good!"

But, oh, alas, how very sad!

When gentle spring rolled round again,

The eggs eventuated bad,

And childless was the old red hen!

Yet patiently she bore her woe,

And still she wore a cheerful air,

And said, "'Tis best these things are so,

For babies are a dreadful care!"

I half suspect that many men,

And many, many women, too,

Could learn a lesson from the hen

With foliage of vermillion hue.

She ne'er presumed to take offense

At any fate that might befall,

But meekly bowed to Providence,

She was contented—that was all!

—Eugene Field.



# The Theology of Paul in the Spirit of Self

Addison Brainard

The Christian in name, who adheres to the theology of Paul in the spirit of self, constructs his fabric of divine truth of isolated passages which he selects from the Pauline epistles. Those selections are not made because they correspond with a spiritually normal conception of love, or of intrinsic right. In secret desire they are chosen because, when literally interpreted, they appear to correspond with the spirit of delusive fidelity to self which he secretly cherishes.

When the selections have been approved by him, they are pieced into a complete system of religious theory that justifies its author in believing whatever he prefers to believe and in doing whatever he prefers to do. Because the theory is made to verify what its author chooses to regard as the supreme law of earth and heaven, he arbitrarily assumes that it is infallible truth.

His conception of God is that of a supreme being whose controlling incentive is like his own. Being devoted to Paul in the spirit of self, his own controlling incentive is essentially selfish, and, in accordance with the law of his nature, causes him to be selfish in disposition and practice. As he imagines the divine incentive to be like his own, and that it produces an effect upon God that is identical with the effect that his own ruling incentive produces upon himself, he is thereby led to assume that God is essentially selfish in disposition and in character, and that the sovereignty of God is the sovereignty of selfishness. Such an assumption both naturally and legitimately implies that God requires man to serve him as a means of gratifying the divine desire to satiate the divinely selfish propensities.

Knowing that his own will is in servile correspondence with his own controlling incentive, and assuming that the will of God is controlled by an incentive that is essentially identical with his own, he imagines himself to be justified in assuming that his own will is in subordinate conformity to the will of the only true God. The man who devoutly and conscientiously adopts such a conception of God and of fidelity to God can only be consistent with his conception by sincerely believing that his imaginary Pauline theory of religion, if carried into practice in obedience to his own controlling incentive, will transform him into a moral and spiritual likeness of God.

Such a man may have a conception of Jesus that is as sacred to him as is his own Christian faith. But that conception will subordinate Jesus to his own theory of the theology of Paul, as that theology is permeated and vivified by his own ruling incentive. The incentive that was the inspiration of Jesus will invariably be supplanted in the daily practice of the man, by the selfish desire of his own human self, which he imagines to correspond with the supreme incentive of Jesus.

Thus, though the name of Jesus may be often on his lips, fidelity to Jesus will be excluded from his practice. For the law of human nature does not permit a man to carry genuine fidelity to Jesus into his practice, unless his controlling incentive corresponds with and is subordinate to the controlling incentive of Jesus.

Every man has a spirit within him,

that corresponds with the spirit of unselfish love, and of intrinsic right, that was the controlling incentive of Jesus. For there is that in every man which spontaneously responds to both the love and truth of Jesus; and human nature only permits a spontaneous response of like to like. Mutual contact of mutual unlikeness, can only be productive of mutual repulsion. To serve convenience, it may be permissible to designate this constituent of the spirit of man, as his sense of Christian right.

The professed Christian, who practices fidelity to his conception of Pauline theology in the spirit of his own inherent selfishness, is more or less often impelled by his ruling incentive to say and do that which is repulsive to his own sense of Christian right. Not less often, his sense of Christian right incites him to say and do that which is repulsive to his ruling incentive. In every such instance, the law of his nature requires him to choose between the two conflicting incentives—for voluntary action is the equivalent of voluntary choice. In conformity with his conception of God, and of divine truth, he chooses the incentive that is congenial to his cherished self.

Whenever he thus acts in compliance with his chosen selfish incentive, the law of his nature causes him to suppress the incitations of his sense of Christian right. If his sense of Christian right is also his spirit of fidelity to Jesus—as it evidently is—to suppress its incitations, is to repress the vitality and influence of the source of his fidelity to Jesus. And the repression of the source of his fidelity to Jesus is congenial to him, because fidelity to Jesus—like the controlling incentive of Jesus—is repulsive to his own

supreme incentive. Thus, in Christian practice, fidelity to a conception of Paul, that corresponds with the spirit of human selfishness, will cause that part of self which corresponds to Jesus to be repulsive to, and eventually to be detested by one's religious self.

It is not less true that, in actual practice, the ruling incentive of a professed Christian, that causes him to detest the source of his own incentive that corresponds with the incentive of Jesus, also causes him to be sincerely detested by all except himself. The reason that other men detest him is, that all who come in contact with him, instinctively discern that his professedly Christian practice is repulsive to their own inherent sense of Christian right. When the practical religion of a professed believer in Jesus, is repulsive to the sense of Christian right that is a spiritual component of his unbelieving associates, the law of their nature compels them to detest his religion. And it must be admitted that their detestation is morally justified. In natural effect, this means that the Pauline Christian in name only, is causing his entire influence over the men for whom he is praying, to prevent those very men from believing in Jesus.

The controlling incentive which a man chooses and cultivates during his earthly life, will be his controlling incentive throughout eternity. If the professed Christian of this Pauline variety, enters upon eternity with a controlling incentive that is repulsive to, and persistently repulses, the controlling incentive of Jesus, and the controlling incentive of Jesus is identical with the controlling incentive of God, such mutual repulsion must produce an effect upon his own final destiny. What that effect will be is left for the sense of Christian right of the reader to infer.

Pine Meadow, Conn.

## The California Convention

By some mischance, our report of the California Convention has gone astray, and the office editor is compelled to compile a report as best he can, from private correspondence, the Pacific Christian and the daily papers.

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The expectations of our coast brethren have been more than realized in attendance, enthusiasm, and enduring profit. The San Francisco papers gave columns and pages of reports, and published pictures of some good looking Disciples,—and others! There were great crowds surging about headquarters at every intermission, and an observer would be ready to believe that ten thousand people were in attendance. Around the great banquet hall were booths of our various publishing, missionary and educational interests, together with prodigious exhibits of California's products. It was a golden bower of flower and fruit, with benevolence, literature and education intermingled.

From the C. W. B. M. reception to the last benediction, there was not a perceptible jar. So thorough and painstaking had been the preparation of the local committees, that every visitor was surprised and delighted with the conveniences and comforts offered. We wish to say right here that if California wants

another convention at some future day, she will not have to ask twice. Sunday was a high day. The pulpits of the bay cities were filled by Christian preachers, who were warmly welcomed, and whose sermons were well received.

The great gathering in Woodward's Pavilion on Sunday afternoon was all that could be expected. There were between six and seven thousand people present. One of the city dailies said,—“The sight in the pavilion was striking because of the absence of anything spectacular either in the arrangements for the service or in the temper and demeanor of the congregation. The addresses and manner of the speakers and persons conducting the service were simple and direct, earnest and devout, without affectation or ostentation. There were people present from India, and Maine, from Florida, Mexico and Washington. Many were old, and will never meet again at another convention. Some partook of the elements with great, though suppressed emotion. All participated with quiet seriousness and reverence.”

We can in this report do little more than give some of the features of this great convention. It may be surprising to our readers to learn that it was as large as some that have been held of late (Continued on page 886.)

## AMONG THE NEW BOOKS

**The Story of the Congo Free State.** By Henry W. Wack, F. R. G. S. New York: G. P. Putnam's Sons, 1905. Illustrated, pp. 618. Price, \$4.00.

This large volume, which is sumptuously illustrated, is an admirably written defense of the Belgian administration of the Congo Free State. The American and English papers have been full of strictures upon the government of Belgium for its lack of interest in the alleged atrocities being perpetrated by its agents in the Congo region. A paper is regularly issued from Boston which teems with startling information regarding the barbarities of the Belgian regime. Illustrations representing the cruelties of overseers and the mutilation of the unfortunate natives who fail to deliver to their masters the proper quota of rubber and ivory have played upon the sympathies of American and English readers until there is a generally prevalent sentiment that affairs in central Africa are very rotten indeed. Mr. Wack's book is a direct negation of all these statements. It traces the history of the Congo region from its earliest discovery, points out the interest which King Leopold of Belgium took in its development even before his accession to the throne, traces the organization of the Congo Free State and its assignment to Belgium by the Berlin Congress of Nations, and its subsequent development by Belgian capital and under Belgian oversight, and indicates the enormous improvement which has taken place among its people during the period of Belgian administration. It points out the extreme difficulty of preventing the slave trade from still proceeding in certain remote regions, and also the impossibility of eliminating entirely the barbarous treatment of the native population of which speculators have been guilty. But it is the thesis of the book that these matters are as much against the will of the government as they are against the sentiments of the most enlightened community in Europe and America, and that all that can possibly be done to put a stop to the slave trade and cruelties to the natives is being done.

Mr. Wack makes good his thesis by citations, and shows the animus of the anti-Congo sentiment in England and America to be the result of commercial designs of English and American merchants who are employing every effort to break down Belgian supremacy in the country and open the region to indiscriminate exploitation. We shall be interested to see whether the anti-Congo propaganda has an answer to make to the mass of evidence this book produces. One of the striking arguments is the record of a legal inquiry in the British courts which resulted in the conviction of English officers upon the charge of conspiracy and libel against the Congo Free State authorities. The English courts themselves were compelled to vindicate the Belgians who had been charged with cruelty and mal-administration in a book written by an Englishman and professing to give facts regarding the conditions in the Congo region. In addition to the statement of the Congo

question as it now agitates Europe and America, the book contains a mass of most interesting information in regard to the country, its climate, products, people and prospects. The illustrations are not the least serviceable part of the book.

**Jesus and the Prophets.** By Chas. S. Macfarland, Ph. D. G. P. Putnam's Sons, New York. Pp. 249. \$1.50.

The present desire is to see and know Jesus at first hand, not only how His first interpreters saw and felt about Him and His message, but how did He see and feel about these things? The end sought is not only to secure a firm basis for faith in Him, but to secure as well the ability to see and feel as nearly as possible as He did, to get His viewpoint. To assist in this has been the aim of Dr. Macfarland in "Jesus and the Prophets." All the quotations and references of Jesus from the prophets and the Psalms have been considered in a historical, interpretative and exegetical manner. The book is a rare contribution to a more luminous view of Jesus' use of prophecy, of His relation to it, of His attitude toward it and of the thought and inner life of Jesus. It is a fresh, stimulating and very able treatment of a phase of Jesus' life that has hitherto not been satisfactorily treated. The work shows sanity, care, scholarship and exhaustive thoroughness. Its direct results throw light upon the view and use of the Bible, as well as upon inspiration and interpretation. Dr. Macfarland has shown in a most luminous manner that Jesus was most careful to express the spiritual and ethical thought of the prophets and that He was not careful as to the literal expression of their thought. He is especially skillful in distinguishing between the profoundly spiritual view of Jesus and the prophets and the literalistic and lightistic views of even the early disciples—who in the face of the striking examples of Jesus were still moved by the rabbinic idea. It is this viewpoint of Jesus that Dr. Macfarland seeks to set forth and he has gone far in the direction of his quest. He has produced a timely and helpful book whose principles will come more and more to be accepted in the investigations of all kindred subjects.

Paola, Kan.

Sherman Hill.

### SEPTEMBER MAGAZINES

With splendid illustrations, good short stories and really interesting articles, Smith's Magazine for September should please its readers. It is certainly the biggest ten-cent magazine on the market, and it is one of the best we have seen in some time. A series of photographic art studies, an interesting article on the summer resorts, scientific articles, short stories, serials and a fashion department give it variety.

Julien Gordon—Mrs. Van Rensselaer Cruger—has a very striking essay, "Mistreated Americans," in Ainslee's for September. It is primarily intended as a reply to some of Mr. Henry James' strictures on America and Americans. We

can think of no one better fitted for such a task than Mrs. Cruger, and this essay justifies all expectations.

Most people, unless they follow the technical scientific journals, are quite unaware of what has been actually accomplished in the artificial production of life. They therefore will be the less prepared for the startling statements made by Garrett P. Serviss in an illustrated article entitled "Artificial Creation of Life" in the September Cosmopolitan. Mr. Serviss describes fully the present condition of Loeb's work in the artificial fertilization of sea-urchin's eggs, and the still more startling attempts of Doctor Burke in England to create life through purely chemical action. No article in the September magazines possesses so much popular interest as this one.

Housecleaning is not the pleasantest of the housekeeper's tasks, but none the less necessary on that account. In the September Delineator Isabel Gordon Curtis offers in her series, "The Making of a Housewife," some suggestions that will tend to lighten the labor and lessen the disagreeableness of this household duty. Other items of domestic interest in the same number are illustrated cookery and a variety of recipes under the topics "Delicious Cream Jellies," "Decorative Color Salads" and "The Potato." In addition, Alice M. Kellogg explains "How to Select Finishing Hardware" and Ward MacLeod writes on "Growing Bulls Indoors."

The Popular Magazine is filled with interesting stories and sketches of various sorts. "Told in Stage Land" is a collection of stories related by leading actors and actresses regarding the most trying situations in which they have found themselves. One of the most readable stories in this issue is "Confessions of a Hotel Manager," one of a series under that title.

### SPRINGFIELD TENT CAMPAIGN

During the summer the First church, under the leadership of its pastor, has been engaged in a campaign of evangelism. A tent seating over 400 persons has been kept in constant use for about six weeks, and the meeting is still going on. A new church has been organized as the result of the first meeting, and some prospect is apparent that the present meeting will issue in some permanent organization. The tent meetings have been characterized by dignity and reverence throughout. The singing, which for the first three weeks was under the leadership of S. S. Jones of Danville, has been of a character to appeal to the good taste of cultivated people. The meetings have been marked by the absence of "methods" of any kind. People have simply gathered in a quiet manner from night to night, sung happily and listened thoughtfully to an earnest sermon. The West Side church people have co-operated in the meetings with considerable zeal, and their pastor, F. M. Rogers, aided materially until he left for the national convention.

The generous and sacrificial way in which the First church gives its best life in order to establish other congregations in the city is its chief crown of glory. In the forming of the West Side congregation many of the most valuable workers were taken from her. In the new work begun this summer the same

(Continued on page 880.)

## Sunday Afternoon

### MARY OF BETHANY

Alfred Tennyson

Her eyes are homes of silent prayer.  
Nor other thought her mind admits  
But: "He was dead, and there he sits,  
And He that brought him back is there."

Then one deep love doth supersede  
All other when her ardent gaze  
Roves from the living brother's face  
And rests upon the Life indeed.

All subtle thought, all curious fears,  
Borne down by gladness so complete,  
She bows, she bathes the Savior's feet  
With costly spikenard and with tears.

Thrice blest whose lives are faithful  
prayers,  
Whose loves in higher love endure;  
What souls possess themselves so pure,  
Or is their blessedness like theirs?

### GETTING AS WE GIVE

A little fellow, who had noticed that his mother put only five cents into the contribution box on Sunday, said to her on the way home, as she was finding fault with the sermon, "Why, mamma, what could you expect for a nickel?" There was sound philosophy in the criticism, too; for it is a pretty well-established fact that we get out of things in this life what we put into them. The degree of profit is determined by the degree of investment. One who contributes ten cents, from the same income, toward the preaching of the gospel, is pretty sure to get twice as much good out of the sermon as the one who contributes a nickel. The size of the contribution, or, what is apt to be the same thing, the measure of the sacrifice, determines the measure of spiritual expectancy and receptivity. One actually gets more of the same gospel for ten cents than he would for five. In filling a vessel with water in a given time, quite as much must be allowed for the size of the neck of the bottle as for the size of the stream in which it is immersed. On the human side of the analogy receptivity represents the neck of the bottle; and receptivity can hardly be more accurately measured than by the spirit of sacrifice that lies back of it. We get according as we give; and this is true whether we go to the shop, the school, the place of business, or the house of God.—Gospel in All Lands.

### WHY THE MINISTER DID NOT RESIGN

The Rev. Theodore Sherman sat in his pulpit looking wearily down on his parishioners as they filed into the church for the Sabbath morning service. His face was clouded with sadness and disappointment. In his hand he held his resignation.

The minister bowed his head and closed his eyes, but he could still picture the complacent, self-satisfied men and women walking sedately up the broad aisles to their cushioned pews. He could feel their icy reserve and he mentally shivered. He had tried hard to be an evangelical pastor. Why had he never

been able to break through that shell of proud self-esteem? Of one thing he felt certain—he had been a failure. He would give place to an abler or more consecrated man. The church was large and so was the salary, but he would give them up and seek some tiny corner in the Master's vineyard where he might labor. He had been a failure.

The minister opened his eyes. The organ was playing. It was time for the service to begin. As he looked over the familiar faces, he noticed with a pang the absence of three boys of whom he had been particularly proud and hopeful. He sighed. Had they, too, turned back.

His hand closed tightly around his resignation and he arose to his feet. As he stepped forward and cleared his voice the door at the foot of the center aisle swung noiselessly open and the minister's eyes brightened at the sight of one of the missing boys. And by the side of Thomas Whipple as he walked quietly down the aisle was a stranger, a lad of about the same age, who looked curiously about the noble building as those unused to such surroundings.

At that moment two more boys came quickly in at the side door and the minister recognized one of them as Richard Wright. The lad with him was a stranger also—a cripple who walked with a crutch. Before they were seated the center door opened again and the third of the missing trio, Robert Fleeting, escorted a third stranger to a pleasant pew.

The minister put his resignation in his pocket.

People remarked after the service on the depth of feeling in the pastor's sermon. One or two persons were heard to say that they believed they would attempt to come out to the evening service that night.

When the minister came into his pulpit the following Sabbath morning the resignation was still in his pocket, but he did not take it out. He waited.

The scene of the preceding Sabbath was repeated, but with one variation. When Thomas Whipple entered the church he escorted not only another lad, but a very old lady, who leaned heavily on the strange boy's arm.

Young Whipple led the pair slowly up the broad, carpeted aisle. The old lady was bent and wrinkled. There were many looks of surprise and whispered words from the men and women in the pews, but a tear glistened in the minister's eye.

Thomas piloted his guests to his father's pew near the front of the church—the pew of the Hon. Richard Whipple. Mrs. Whipple smiled cordially and made room for them. The Hon. Richard Whipple looked a trifle disconcerted, but made no comment.

The minister left the pulpit at the close of the service and hurried to the vestibule, where he grasped the feeble old lady by the hand. She looked up into his kindly face and a tear trickled down her wasted cheeks. "It's the first time I've been in a church for ten years," she said, "but, please God, I'm coming every Sabbath now, if I'm spared. And best of all, my Walter is coming, too.

That blessed lad Thomas Whipple has made him promise. And I am so happy," she finished, smiling through her tears.

Some of the handsomely gowned ladies of the congregation had been standing near, waiting for an opportunity to speak to the pastor. The good man saw several dainty lace handkerchiefs suddenly brought into view.

"An old woman's tears," he said to himself, "have touched hearts which my preaching has failed to reach."

At the close of the Sabbath school session the minister found Thomas and Richard and Robert in close conversation.

"Come, lads," he remarked, "don't you think you owe your pastor an explanation? At least, won't you let him into the secret?"

"Well, sir," replied Thomas, with a slightly embarrassed laugh, "it is this way. We heard you speak the other evening about holding up the minister's hands, and we began to wonder if there was not some real work that we could do for the Master. We got together and decided—"

"It was your suggestion," broke in Richard.

"Don't interrupt," said Thomas. "We decided to form a 'Get One Club' and each member pledged himself to try to induce at least one other boy to come to church regularly. Now we have just voted to extend the membership list of the club. Do you think we have done right, sir?"

The Rev. Theodore Sherman went home and burned his resignation.—The Advance.

Remember that if the opportunity for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—Frederick W. Farrar.

### WHAT WILL IT MATTER?

What will it matter, brother,  
When the day of life is done,  
And the sheaves we've toiled to gather  
Shall be counted, one by one,  
Whether we worked in sunshine,  
Or whether the storm cloud rose,  
If only we have the bundles—  
For the Master hath need of those?

What will it matter, brother,  
When the pearly gates are passed,  
And our feet, all torn and bleeding,  
Find shelter and rest at last,  
Whether the path was thorny,  
Or whether the way was plain,  
If India's poor lost children  
Shall join in our glad refrain?

What will it matter, brother,  
At rest at the Master's feet,  
Chanting our hallelujahs  
In rapture and joy complete,  
If China can join the chorus,  
And Africa—latest born—  
Shall rise up to call us blessed  
On the Resurrection morn?

What will it matter, brother?  
Thrice welcome the toil and care,  
Thrice welcome the pain and heartache—  
There will be no tears up there!—  
Thrice welcome the thorny pathways,  
For our Christ hath led the way;  
And, finally, with "all nations"  
We'll praise him through endless day.  
—Selected.



# Home and Children

## WANTED—A TWIN

If any little boy who reads is five years old to-day,  
And likes to look at picture books, and dearly loves to play,  
And doesn't care to sit on chairs, but much prefers the floor,  
And measures just as high as me upon our kitchen door,  
And isn't frightened in the dark, but feels a little queer—  
As if he'd like to cuddle up to some one very near—  
And means to be a soldier just the minute he's a man,  
To fight with bears and Indians—and pirates if he can—  
If there's a boy like that I wish he would please begin  
Right now to pack his toys, and come to be my little twin!

—Youth's Companion.

## TOWSER'S FAILING

"The poor dog is tired out," said Mary, as the wagon drove into the yard, and Towser, covered with the dust of the road, dropped lolling and panting upon the grass.

"Tisn't the journey he had to take that's tired him," laughed the farmer. "He's used himself up by zigzagging from one side of the road to the other and tendin' to everything that didn't concern him. He couldn't pass a gate without runnin' through it to see what was on the other side, nor see a hen anywhere along the road without feeling called on to chase her. Every dog that barked started him to barkin' and everything that moved took him out of his way to find out what it was and where it was goin'. No wonder he's tired! But you'll find plenty of human bein's that are travelin' their lives through in just that same way. They ain't satisfied with the road marked out for them but watch their neighbor's goin's and doin's, and take charge of no end of things that they can't either help or hinder. They're like old Towser; it wears 'em out. If they'd follow straight after the Master and not invent so many extra cares for themselves, the road wouldn't be nigh so long nor hard."—Exchange.

## A PROBLEM

Wilson—Here's a problem for you, old man: A donkey was tied to a rope six feet long; eighteen feet away there was a bundle of hay, and the donkey wanted to get to the hay. How did he manage it?  
Sharpe—Oh! I've heard that one before. You want me to say "I give it up," and you'll say, "So did the other donkey."

Wilson—Not at all.

Sharpe—Then how did he do it?

Wilson—Just walked up to the hay and ate it.

Sharpe—But you said he was tied to a rope six feet long.

Wilson—So he was. But, you see, the rope wasn't tied to anything. Quite simple, isn't it?

## ALVIN'S LONG VACATION

"Mamma, can't I stay at home just this afternoon?" teased Alvin. "I just hate to go to school."

"But, dear, you don't want to grow up to be an ignorant man," said mamma. "It is dreadful for a little boy to be lazy and say he hates to go to school. I am so ashamed to think my boy does not do as well as some other boys in his class. Miss Reed said to me yesterday that you would have to do some work at home in the evenings if you wanted to be promoted."

"That's just the way," wailed Alvin. "All winter we didn't have many good times, and now when we could play marbles she will make us take our books home to study."

"How would you like to bring your books home and not take them back?" asked papa, coming in at that moment.

"Not go back to school at all?" asked Alvin with wide eyes.

"Not at all. Have all the time to play," said papa.

"That would be splendid," said Alvin. "I do wish you would let me do that. School makes my head ache, papa."

"All right. Run and get them, son. I will speak to Miss Reed as I go to the office."

"I don't have to go to school any more, never," announced Alvin, showing his two books. "Miss Reed didn't even say she was sorry to lose her little scholar, as she always did when a boy or girl moved out of town. She just handed the books to Alvin as if she were glad not to have him any more, and Alvin felt a queer little lump in his throat when she went on with her work without even saying good-bye."

"I know why your mother took you out," said a girl three classes ahead of Alvin. "It's 'cause she thought you were going to fail at the end of the term. My sister says you're the dumbest boy she ever saw, and she knows."

"It ain't no such thing," said Alvin, very angry, as he remembered that the big girl's sister always had one hundred in spelling, and very, very good grades in all her lessons. "It's because I'm tired of school, and don't get enough time to play." He marched off the school ground just as the bell was ringing, with his head very high, but he was not as happy as he expected to be.

"Did you have a good time this afternoon?" asked papa that evening, when an eager little boy ran to meet him.

"Yes," said Alvin, "but won't you play marbles with me now? It's no fun playing alone."

"Oh, I am too busy," said papa. "Get some other boy to help with the game."

"They are all busy," said Alvin, sadly. "Miss Reed gave them some words to learn out of school, and not one of the boys will play till that is done."

"Isn't it nice you stopped school just in time to avoid that hard lesson? Take your school books up to the attic out of the way, Alvin. You will not need them again, and they will be in mamma's way down here. By the way, you might as

well give them to Johnny Carpenter, for his mother cannot afford new ones. They moved here last week from another town, and our books are strange to Johnny."

So Johnny was glad to have the books, even if they were not very clean, and Miss Reed gave him Alvin's old seat in her room. Alvin played and played every day the best he could alone, for the other boys were always too busy to pay attention to him. One day it was a trip into the country to find the first spring flowers, and one day they all went to see the new railroad bridge with Miss Reed. Alvin would have liked to have been asked, too, but they all went past his house, chatting and laughing.

"Mamma," said Alvin, suddenly, one day, "is there enough money in my bank to buy some new books?"

"Why, dear, you haven't read all the nice story books you had on Christmas. I don't think you ought to get more now."

"But I want some new school books," said Alvin, with a burst of tears. "I want to give them to Johnny so I can have my old ones again. I don't suppose I can ever make up all the lessons I've lost, but I want to try."

"You have been out of school only a week," said mamma, wiping away the tears. "I am glad my boy is learning the best lesson of all: that it doesn't make anyone happy to be idle."

And Alvin went back next morning with the new books to Miss Reed's room. Johnny generously gave up the seat and the books and that very day Alvin had one hundred per cent written after his name on his spelling paper. "I think school is the nicest place in the world," he told his mamma, when he showed her his paper, "and I am so glad I can go back."—Religious Telescope.

## Not Like Her Chickens.

"Is this really chicken soup?" asked Mr. Starboard.

"Of course," snapped Mrs. Starvem.

"Doesn't it taste like chicken?"

"Gracious no! It's positively tender!"

## FLOY

Carl R. Klok

A kindly word for everyone;  
A goodly smile for all;  
Happiness and pleasure reigned  
In what place she might call.

Her presence was a treasure  
Wherever she might be;  
Her cheerful face a pleasure  
To all who it would see.

A shining light in darkness,  
A helping hand in need;  
Comforted the sorrowed ones;  
An ideal girl indeed!

She always looked so happy,  
Though sometimes might not be;  
But to herself would keep it  
And pleasant try to be.

Then why not we be like her  
And help the world along.  
Instead of rain have sunshine;  
Instead of tears have song.

It costs us naught and yields us much  
To bear a cheerful mein,  
And life to us and others  
Would far more brighter seem.

# First Christian Church of Springfield, Ill.

## An Outline 1833-1905

### ELDERS.

Louis H. Coleman, Vachel T. Lindsay, Ben. R. Hieronymus, Henry C. Latham, Asbury H. Saunders, Edward Anderson, Charles P. Kane.

### DEACONS.

James White, James W. Jefferson, Henry B. Henkel, Granville A. Hulett, I. H. Taylor, R. H. Shropshire, Jos. W. Inslee, J. Orville Taylor, Logan Coleman, W. B. Pickrell, Sam. H. Twyman, Ward M. Carter, J. M. Appel, A. P. Wakefield, Frank T. Reid, Frank Drake.

On the 30th day of January, 1821, Shadrach Bond, the first Governor of Illinois, approved an act of the General Assembly of the state constituting the new county of Sangamon. On the 10th of April following, commissioners chosen to locate the county seat, certified: "We have fixed and designated a certain point in the prairie near John Kelley's field, on the waters of Spring Creek, at a stake marked Z. & D. as the temporary seat of justice for said county; and do further agree that the said county seat shall be called by the name of Springfield."

Eleven years pass, and about 500 sturdy, intelligent pioneers have gathered about that stake in the prairie and laid the foundation of the future capital of Illinois. No railroads yet, no telegraphs, no daily mails, no public schools. Far removed by miles of distance and still farther removed by slow and difficult means of communication from older centers of civilization, our little frontier town is shut up to itself, a sort of world in miniature, but its people have brought with them the social and scholastic culture of the East and South, and already appear upon its polls names that as judges, soldiers and statesmen will later achieve even more than national reputation.

In this eleventh year of its history the village is startled by a new voice as of one crying in the wilderness. Josephus Hewitt, a man of singular eloquence and power, appeared in Springfield in 1832 to



Charles Clayton Morrison, Pastor.

proclaim first to its denizens the view of Biblical truth held by the Disciples of Christ. Mr. Hewitt, a native of New York City, was reared in Kentucky. After a brief service in the ministry, he entered upon the practice of law and became a distinguished advocate at the bar. The brilliance and persuasiveness of his oratory have been publicly recognized by Hon. David Davis, late Justice of the United States Supreme Court; Judge James H. Matheny and others, who knew him in those early times. His preaching made a profound impression and resulted in a number of converts.

In April, 1833, the year following the advent of Mr. Hewitt, and just twelve years after the driving of the historic stake "Z. D." twelve Disciples met at the home of Mrs. Garner Goodan, and agreed to constitute the "Christian Church of Springfield." They were Philo and Martha Beers, Joseph and Lucy Bennett, Alfred and Martha Elder, Dr. James R. Gray, Mrs. Garner Goodan, Mrs. Ann McNab, William Shoup, Reuben Radford and Elisha Tabor. These twelve were at once joined by others, among whom should be prominently mentioned America T. Logan, Gen. James Adams, Mordecai Mobley and wife, Lemuel Higby and wife, Col. E. D. Baker and wife, and Mr. and Mrs. George Bennett.

With the zeal which characterized the new cause, steps were immediately taken to provide a church home. Only eighteen months elapse; the house is finished and Josephus Hewitt called to become first pastor of the flock. The building erected in 1834 stood on the north side of Madison, between Fourth and Fifth streets. Hissing steam, huge rumbling machinery and the din of clanging hammers that mark the Cyclopean labors of a large steam engine factory, now on this site, do not suggest the quiet hours of prayer or the measured harmonies of worship, enjoyed here by a devout little band for twenty years.

The Reformation of the nineteenth century, inculcating the rejection of human creeds and a search of the Scriptures to discover common ground upon which all Christians might unite in one body, presented a plea novel to our villagers as to the world abroad. Those who enlisted

Hon. Chas. P. Kane

for the cause did so with enthusiasm. They became studious Bible readers, and it was the primitive practice in Springfield for every member of the church to carry in his pocket a copy of the New Testament. Some irreverent local critic observed: "You couldn't say anything about religion to one of these Campbellites, but he must pull out his primer and insist upon reading it to you."

The time during which the congregation gathered at its house on Madison street may well be deemed its heroic age. Meager numbers, scant resources and the weight of its burden brought on times of apathy and discouragement. The tests of adversity were keenly felt. Real sacrifices were demanded and genuine fortitude; the little church was often on its knees in sincere supplication to its God. Some inclined to despair; some fell away and walked no more with the Disciples; others endured the hardness as good soldiers and out of weakness were made strong. These were conscious of the high clear call of duty and constantly responded. A few staid Christian homes became the bulwark of the new cause. Such family names as Logan, Hill, Hewitt, Beers, Bennett and Lavelly call to mind a group whose faith failed not and whose influence is felt even unto this day. Their story can never be fully told. It is another unwritten chapter concerning the debt we owe the Fathers.

The pastors during this period were Josephus Hewitt, J. P. Lancaster, William Brown and Andrew J. Kane. The last two names became household words among the early Disciples of Central Illinois. Dr. Brown held a meeting at Springfield in 1841, with sixty converts, and continued to preach with distinguished success for many years. Elder A. J. Kane, ordained to the ministry in 1842 at the age of twenty-five by the Springfield church, organized many congregations in Illinois and Iowa and was active in the Gospel ministry for half a century.

Of those who had membership in the church when it met on Madison street,



Caroline Beers Kane, Survivor of the Congregation Which Met on Madison Street.



Herry C. Latham Elder, Whose Continuous Membership Dates From 1853.



Second Building, Fifth & Jefferson Sts.  
1853-1882.

Caroline Beers Kane is the only survivor. The wife of a minister, three of her sons are elders in as many different states, the fourth has served as deacon and is a successful Sunday school superintendent. Her three daughters have been active in the missionary and other organized activities of the church.

The sparse settlements of the "Sangamo Country" in the 30's and the scarcely amiable attitude of older religious bodies toward the unfamiliar postulant for place and favor were not conducive to rapid growth. Hence we are not surprised to learn that the Disciples numbered only ninety in Springfield at the end of five years from their organization. Indeed in 1852, when the second house of worship was completed, not more than double this number of communicants were to be found upon its records.

The removal into the meeting house on Sixth and Jefferson streets marks the beginning of the second distinct period in our history. New family groups appear and forge to the front, taking leading place in the life and responsibilities of the church. The Saunders, Elkin, Latham, Thompson, Hughes, Anderson and Patterson families will not only prove a present staunch support, but will leave a generation after them that will count for much further on. Louis H. Coleman comes in from Bloomington, Mrs. Pasfield of old Pickrell stock from Mechanicsburg, and Dr. V. T. Lindley from Kentucky. Many of the old guard are not, for God has taken them; the mantle of the Logans has fallen upon the Colemans, the Kanes have succeeded the Beerses, the Hills and Hewitts have removed to distant homes. But with the reinforcements now at hand failure is feared no more. From these families will be chosen bishops and deacons of the congregation; among them will be found noble women, of strong mental fibre and Christian character, who through thirty years of changing pastorates and varying experience from 1853 to 1882, will continue steadfast in the faith, always abounding in the work of the Lord.

During this period some of the ablest preachers of the brotherhood, who have wide and honorable reputation in the broader fields of the church at large, ministered to us as pastors. We remember with pleasure Daniel R. Howe, Lansford B. Wilkes, Thomas T. Holton, Harvey W. Everest, E. T. Williams and John M. Atwater. The faithful leadership and inspiration received from these devout men are gratefully recalled. Such preachers of pre-eminent force and standing

as Isaac Errett, John Sweeney, David S. Burnett, O. A. Burgess, Knowles Shaw, Thomas Munnell, David Walk and others were heard in our pulpit at evangelistic meetings or as occasional visitors.

Some of our older members, whose temples are honored with the dignity of gray hairs, who still love the simplicity of faith and worship of the former times, fondly look back and refer to the "good old days on Sixth and Jefferson." The longest continuous memberships inherited from that interesting epoch are those of Asbury H. Saunders and Henry C. Latham, running back to 1853. Both these brethren are now elders of the congregation, respected and beloved.

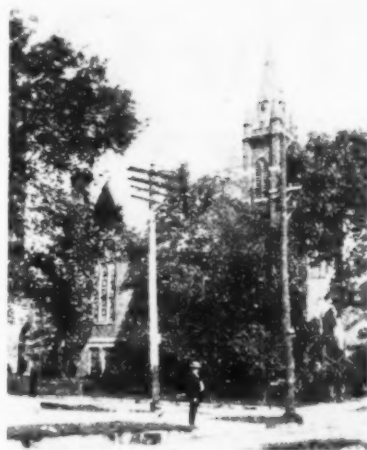
Just half a century after Josephus Hewitt's first sermon in Springfield the Christian Church completed and occupied its third edifice, where it now worships at the corner of Fifth and Jackson streets. The old house abandoned by this removal was soon after enlarged and converted into a carriage factory.

From the dedication of the third building, Feb. 12th, 1882, dates what may be called the Expansion era. We began to be increased in numbers and in goods. We began to feel a sense of importance and of power. Things must be up to date. The need is discovered for a great pipe organ and trained singers. An annual budget is issued and appropriations made for current expenses, for missions, for benevolences. More churches must be established at the capital. So the West Side chapel is built at a cost of about \$17,000, and nearly one hundred and fifty members donated as a nucleus for the new congregation. Then with the co-operation of the West Side a church is organized in the Southeast, to which seventy more members will be released; and now a third is projected in the Northeast. These last are daring enterprises of our present ambitious and energetic pastor, Dr. Charles Clayton Morrison.

The spirit of evangelism and of missions is strong. Prof. C. B. Coleman has been ordained to preach and teach the gospel. A desire springs up to become a living link in the chain of foreign missions. The honor is solicited of supporting Dr. Susie C. Rijnhart, our famous missionary to the Tibetans. She places her membership with us and starts for Central Asia. Rose T. Armbruster, long time a worker in the Church and Bible



Rose J. Armbruster, Missionary to Japan.



Third Building, 51st and Jackson Streets,  
Dedicated Feb. 12, 1882.

school, goes from our midst as a missionary to Japan. And we are cheered to hear now and then of members, who dispersed to distant parts of our own land, are aiding in the establishment of churches or upholding Christian interests in their new found homes. We are proud of such children of the old congregation at Springfield. Twice, in 1888, and again in 1896, we have entertained the national conventions of the Disciples.

The vital plea for Christian union has never been lost sight of. On the first day of the twentieth century a banquet was spread at the house on Fifth and Jackson streets, to which were invited the pastors and office-bearers of every Christian organization in the city. Our guests numbered one hundred and fifty, representing every Protestant church in Springfield. The sentiment was proposed: "The union of all Christians in one body and a united front to the Adversary." Cordial addresses of approval were delivered, and no voice of dissent was heard in all the crowded room.

The forces of the Church are classified and employed by social organization within its borders. A flourishing Bible school is superintended by Warren F. Lewis. Catharine F. Lindsey has long ably marshaled the Womans' Missionary Society, and Jennie Call the Young Ladies' Missionary Society, both auxiliaries of the C. W. B. M. Mrs. George Pasfield presides over the substantial work of the Sewing Circle. Besides these a Young People's Society, a Junior Endeavor, a King's Daughters' Circle and the Red Line Club contribute materially to the prosecution of our sacred enterprises. Last year over \$9,000 was raised and distributed for local expenses, missions and benevolences, in which all these organizations played an important part.

The pastors who have led in the work of this last prosperous period of our history are Jos. Buford Allen, J. Z. Taylor, Eli V. Zollars, John B. Briney, Abner P. Cobb, J. Elwood Lynn, and Charles Clayton Morrison, with whom was associated for a time his brother, Hugh T. Morrison, Jr. These men have been able leaders; the mere mention of their names is a sufficient introduction to our reading public. They are distinguished captains in the Salvation army of America. The successes attending their ministry in Springfield have been their well merited reward.



# The Quiet King

Caroline Atwater Mason,

Author of  
"A Wind Flower,"  
"A Minister of the World," etc.

## BOOK IV. (Continued.)

He is dead now. He threw the pieces of silver down on the temple pavement and went out and hanged himself, hurrying before his Master into the place of departed spirits.

"Traitor!" we all say and loathe his name. But are there, it may be, other ways of betrayal? My heart hath its own bitterness, and a voice within it asketh continually: Is not silence betrayal? Oh, my God, lay not this sin at my door!

Now, at last, all men shall know that I am a follower of the Nazarene. How small my place in the Sanhedrin seemeth to-night, my safety, my life itself! All, all would I give to bring back him who to-day hath entered into the eternal silence; but it is too late.

We went together, Joseph and I, unto the governor at the palace and begged the body, that it might not be cast into the black valley of shame, and he consented. We thought he seemed strangely troubled and impressed in the matter. So then we brought the myrrh and aloes and the linen clothes, and had all things ready, as far as may be, until after the Sabbath.

No strange hand touched his blessed form after the soldier pierced his side. With the young men, his disciples, we took him down from the cross, and the women were there also; only young John, into whose keeping the Master had given his mother at the very last, had taken her away, for she fainted and was nigh unto death. Alas for this night! The Mother of Sorrows shall she henceforth be called. The sword hath pierced her soul.

Peaceful and majestic was the face of him we loved in death, but oh, the pitcousness of the rending and racking of his body, young and strong and pure; and all we stood by and could not save him, and he would not save himself.

And now, thank God, he is at rest. We have laid him in the new sepulchre in Joseph's garden, nigh unto Cavalry, and we have rolled a great stone to the door of the sepulchre.

This poor service alone was left us. Remember me, O God, for good.

Night hath come. Its silence is welcome after the passion of this awful day. Tomorrow is the Sabbath. Will it bring peace unto the city of Jerusalem, which hath rejected him?

The moon fills the garden with strange and shifting shadows. Yonder its light falls full upon a great white stone; it is even the one which our Lord bade them take away from before the tomb—the tomb whence his own voice called me, on that day.

Men glorified God in him in that hour; but the chief priests took counsel together against the Lord and against the Anointed One.

It is over now. They have done unto him even as they would.

It is as if a star-white flower has blossomed out of the mire of a stagnant pool, and the mire, helpless to dim its

whiteness, had overwhelmed it with its hateful flood.

The sign of the Roman cross on the paschal lamb has been fulfilled.

With his mother and the women from Galilee, I and Martha stood by; and we lived and beheld the soldiers as they crucified him, the Son of God. And, for all the shame and pain and pity of it, it was yet the most sublime hour in the history of our nation. The sun was darkened; the earth trembled; and the veil of the temple, in that same hour, was rent in twain.

What meant that last majestic portent? What but this, that the innermost heart of all our great body of type and ritual hath found its last and complete expression in the offering, once for all, of the Lamb of God? What need we any longer of priest or temple, burnt-offering or sacrifice? Christ, our Passover, hath been sacrificed for us!

Am I wrong in this? Is it not to this that Esaias pointeth when he saith: "He was wounded for our transgressions.... The Lord hath laid on him the iniquity of us all.... as a lamb that is led to the slaughter?"

His blood he hath shed freely; as he spake once in the temple—it was last winter, at the feast of Dedication, I remember—"I lay down my life for the sheep, no man taketh it from me, but I lay it down of myself." And shall it not be if, in time past, the blood of bulls and of goats sanctified to the purifying of the flesh, that the blood of the Christ who hath now offered himself without spot to God, shall much more cleanse the spirit?

And why doth our nation, stumbling at the lowliness of the Nazarene, reject him as the promised Messiah, save that they err through the proudness of their heart? Hath he not fulfilled all that was foretold by the prophets? He was of the seed of Abraham, of the line of Israel, of the tribe of Judah, a Hebrew of the Hebrews; yea, and he came of the house and lineage of David; he was born in Bethlehem, born as saith Esaias of a virgin—for Mary of Nazareth hath made known unto me the mystery of his birth. Are not all things fulfilled in him?

And yet, if all this were not so, he would still have been the greatest of the sons of men by his own indwelling power, the power of a sinless life. Philip saith that the Roman Pontius Pilate, hath said: "I find no fault in the man." Verily his words signified more than he knew, for he hath in himself broken the chain from the first man Adam to the present hour, for all have sinned; but in him there was no sin. How could this be, but the nature of God, as well as of man, was in him? He was a new, supreme creation, the God-man.

My father greatly desired to see this day, as elect souls among our nation have from the first, yet he did not reach to the conception of such a Messiah. A glorified Maccabean hero was in his thought.

In a sense he too gave his life for the nation. Fearless and self-sacrificing was he, a prince among men; but his

thoughts were of the earth earthly, and rose not beyond a kingdom of this world. Like a tarnished toy that old hope showeth by the side of the new, divine kingdom of the quiet king. How wide the contrast between a man like Adriel, even as he is to-day, and the Nazarene! I beheld each in the hour of his betrayal by a traitorous friend; the one mad with impotent rage and vengeful hatred, the other commanding even the Roman soldiers by the calm serenity of his presence.

Would that Ithamar, my father, could have witnessed the transcendent power and majesty of the Christ of God! He would not have erred—patriot that he was to the core—as do our priests and rulers through lust of a narrow, national power.

Verily the thoughts of God are not as the thoughts of men. When he, even Ithamar, in his devotion to his nation, thought to raise up a deliverer for it, he sought a young prince of the blood and placed him amid all of luxury and culture which his great wealth and a city's splendor could command, with slaves to come at his call and all things planned to develop the power of an imperial will. To what issue? The man broke down under it.

But when God would bring forth a deliverer, he sendeth a child into the home of a humble peasant in the highlands of the north, far from the city and its refinements. The child is trained in hardy simplicity, in humility and obedience, and only the inborn power and purity of his nature, bursting through the limitations of his life, proclaim that here is indeed the man born to be king.

Slowly shall my people rise to the perception that the kingdom of God hath come nigh, and that in the Nazarene hath been seen the universal king, the light of the Gentiles and the hope of Israel—slowly, but the day shall come.

And now, to-night, all is over, and he, our Master, sleepeth in the new tomb in Joseph's garden; and the women weep, and the Twelve are scattered and faint as sheep having no shepherd. But is all over? Can death hold him? Is he not its Lord? Shall death hold him when it could not hold me against his command? Surely, it cannot be! Shall not he who called me, even me, from the unspeakable silence and mystery of the grave, break the bonds and burst the tomb and bring life out of corruption?

"I am the Resurrection and the Life."

It was thus he spake unto Martha on that day. Can death conquer him who was the life indeed?

Let us wait and see.

He said unto me, "Mary." He called me by my name. At the first I did not know him, but supposed it to be the gardener when some one approached down the path. In truth I hardly looked, for my eyes were blind with tears, and I knew nothing but that my Lord was gone from the tomb, and the poor, last hope of caring for his precious body was taken from me. For we had been busy all the day before, Joanna and Salome

(Continued on page 880.)

## AT THE CHURCH

### BIBLE STUDY UNION LESSONS

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#### NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

(Lesson for Sept. 3, 1905. Copyright, 1905, by Bible Study Publishing Co., Boston.)

#### THE FINAL JOURNEYING TOWARDS JERUSALEM.

Mk. 10:2-16; Lu. 17:11-18:14.

The unconcealed desire of the Sanhedrin to lay hold of Jesus, after his raising of Lazarus had become a matter of common report, made it necessary for him to withdraw once more from the vicinity of Jerusalem. He made his way quietly to Ephraim, a place not many miles away from the sacred city, but quite secluded. Here a few weeks were passed in quiet preparation for the approaching trial. It was doubtless a time of retrospect and forecast. Jesus knew that a crisis was impending. He was to enter Jerusalem for the last time. How to accomplish this with the maximum of direct appeal to the people for a thoughtful verdict upon his ideas and methods was his problem. Yet he was at peace because of his unshaken confidence in God and in the future. He thought his course through and thenceforth exhibited no hesitancy in the development of his program.

Apparently Jesus with his followers, not the twelve alone, but a considerable number, began a wandering which had as its goal the passover at Jerusalem, but tended for the time being in various directions. To have gone directly to the city would have taken but a few hours. It is possible that this wandering lasted as many weeks. The Gospels yield no note of time; they hint at an inflexible purpose, yet describe an unwearied interest in the current needs and perplexities of the people.

To this short period Luke seems to assign a varied series of instructive episodes. They are at best but samples of the rich experiences of those crowded days, but serve to explain the wonderful moulding power of a daily contact with the Master. The very atmosphere was apostolic. Jesus kept emphasizing the blessedness of faith, however manifested, and its assurance.

Once while making their way along between Samaria and Galilee where the population was somewhat mixed the party met a group of lepers, one of whom was a Samaritan. At their prayer he gave them a virtual promise of healing. If they would follow the prescribed rites of purification. While on the way to see the priests, they were cleansed. One alone of the number returned to express his thankfulness to Jesus, and he was this Samaritan. The nine may not have been wholly unmindful of their obligation; they may even have felt bound to obey with scrupulous exactness the directions of the One who had so graciously listened to their cry for aid. But after all the Samaritan in his noble self-forgetfulness and unreflecting gratitude acted rightly. He did what Jesus himself would have been sure to do. He could not delay a moment in the expression of his thankfulness to God and to his prophet, as no doubt he thought Jesus to be. Jesus gave him his direct approval.

No less educative were the two imaginary incidents by which Jesus sought to convey his views on certain aspects of prayer. The first one is always puzzling to the reader because of the tendency to make every detail of a parable applicable or intentionally significant. An unprincipled judge influenced neither by religious nor social motives, was so hounded by a poor, unfriended widow with her pleas for justice that he yielded from sheer weariness to her appeal and befriended her. By her persistency she secured her boon. Back of that, however, was necessarily a confidence in the essential righteousness of her course, when once taken up by the judge, and in the effectiveness of the method when continued long enough. These are the qualities enforced by the parable. If one of such a type as

the judge can by such persistence be moved to do justice, how surely will the unremitting appeal of a believing heart, laying its cares and trials before a kind and loving heavenly Father receive attention and response. "But how few there are," added the Master, "who have that sturdy, determined faith which upholds them in such a persistent approach to God."

The parable of the Pharisee and the publican illustrates a different aspect of prayer and was probably uttered at some other occasion than the one which evoked the parable of the unrighteous judge. It advocated a spirit of trustful humility. The illustration was perfect. The Pharisee was professionally a man of prayer. He never failed to perform this duty, wherever he might be. Its regular execution was a kind of badge of respectability, in which he gloried. It was possible, although of course not necessary nor even customarily true, that a Pharisee could go through the forms of prayer without sharing in the least in its spirit. The Pharisee in the parable represented at once all phases of the wrong attitude in prayer. He was not standing in the presence of God but exhibiting himself to men; he was not giving expression to his need, but declaring his merits; he was not humble, but rather demanding a recognition of his worth. His stay in the temple was to no effect. He had not prayed at all. The publican, of whom the haughty Pharisee would take no notice, was the one after all who made an acceptable prayer. He recognized the goodness and power of God, he expressed his sense of bitter need, he pleaded for forgiveness and God honored his prayer. Prayer is not a self-glorifying patronage of God, but a sincere plea for forgiveness and fellowship.

It is natural that at some time the rulers should have tried to entrap Jesus into a declaration regarding divorce. Both Matthew and Mark ascribe the test to this period. There was a standing controversy over the interpretation and observance of Deut. 24:1, the one school allowing divorce for infidelity, the other and more prevalent school permitting it for almost any form of incompatibility, and at the caprice of the husband. As usual Jesus did not permit himself to be identified with either party, but emphasized the great principle of the sacred and indissoluble union prefigured by the conditions of sex, sanctioned by the blessing of God and manifested in the growing oneness of sympathies, interests and purposes of a true married life.

The ideal was too great even for the disciples. It has required the Christian centuries to give it full embodiment. Jesus recognized this but was content to delay, knowing that his ideal would be the standard of the days to come. Not personal predilections but the interests of the kingdom of God would finally determine this and all related questions.

How gladly from such experiences would Jesus have turned to greet the mothers with their little ones, brought to him for his blessing. No wonder he resented the well-meant but officious interference of his followers. The children were his natural friends and the type of his followers.

### THE PRAYER MEETING

By SILAS JONES

#### THE BULWARKS OF ZION.

Topic, Sept. 6: Ps. 48:12-13.

Psalm 48 celebrates the deliverance of Zion from a great peril. The kings of the earth assembled themselves against the city, terror seized the hearts of the children of Zion; suddenly the fierce invaders were scattered like chaff before the wind, and Zion was at peace. The definite event in the mind of the psalmist is in doubt. It may be the destruction of Sennacherib's army in 701 B. C., or it may be some other disaster to the enemies of Israel. The event is of much less importance than the source from which deliverance came. Jehovah saved the city of his choice. It is this fact which the psalmist would have Israel take to heart and which he would have the nations remember when they are disposed to mock the inhabitants of Zion. The God of Israel is mightier than all his foes. He has

broken the bow and shivered the spear of the enemy. How glad Israel should be to dwell under the protection of so mighty a defender.

The walls of stone about the city of Jerusalem were useful defenses. Many a time they kept strong foes from taking the city and slaughtering its people. God has often used walls of stone for the protection of his own. But stronger than stone were the men of Zion. If Jehovah was the bulwark of the city, he was such because he was in the men of his choice. David first gave the city a name among the cities of the ancients. Isaiah, Josiah, Nehemiah, and their co-workers preserved its name. The church of Christ, the Zion we love, is protected by human walls. The Jewish hierarchy tried to destroy the infant church. After the failure of the hierarchy the Roman empire took up the task. The hierarchy and the empire are gone but the church remains. The walls against which these hostile organizations were broken were Peter and John, Justin Martyr, Origen, and other men of like faith.

When the church became a powerful organization it occurred to her leaders that truth needed the support of armies. It seems strange, in view of the teachings of Jesus and of the triumph of the church over the armies of Rome, that such a view gained currency, but it did, and a good deal of church history has to do with the efforts of churchmen to save the church from heterodoxy by killing off those who had doubts about the official statements of belief. Holy Russia is still engaged in the pious task of destroying heretics, at least she was at it quite recently. History does not seem to be on the side of this theory of Zion's defense. Hatred of the church and even of religion has been provoked by the military method, but it does not appear that bayonets have driven many men into the kingdom of heaven.

A favorite modern bulwark is logic. Does some one attack the foundations of the faith? We build our walls of logic about Zion and take our station behind them, confident that the enemy cannot pull them down. But of late we are learning to distrust even logic. A logical machine that looks to be invulnerable is smashed to splinters by an innocent looking fact. We are compelled sadly to confess the limitations of logic. The enemy is not afraid of it. It is still highly prized by theological bushwhackers, but the great captains of the Lord's army give it a subordinate place.

The church is defended by men, not by guns and arguments. If the men of the church are better than any other men, wiser, stronger, purer, more patriotic, the church will successfully resist all attacks.

### CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

The Abundant Life—How Get It? How Use It?

Topic, Sept. 3: John 10:7-10; Rom. 5:19-22.

"I am come that they might have life and that they might have it more abundantly." In this short sentence we have the mission of Messiah stated in his own words. Again he tells us that he came not to condemn the world, but that the world through him might be saved. Life, salvation, are the great words in the ministry of the Christ. He came, he loved, he served, he suffered, he died, was buried and rose again, he ascended up on high, and ever liveth to make intercessions for us. This is the simple, yet sublime, record that God hath given us of his Son. It is a beautiful narrative—tender, tragical, triumphant!

But how may this abundant life be ours? And here men have theorized and philosophized, and speculated, and built up great systems of theology, and battled over the doctrines of "justification," "sanctification," "predestination," to the endless confusion of many and the division of the church into sectarian partisans, until the great world, yet living in sin and darkness, after the lapse of nineteen centuries of the era of redemption and the rightful reign of the Christ, still remains unmoved and unsaved. And yet the Master is silent for the most part



on these great dogmas over which the church has been divided during all these troubled centuries. Nor can it be that he has been pleased with all these strivings about words to no profit, but to the subverting of souls. It is true the writings of the Great Apostle have furnished the occasion for much of this controversy. And there are things hard to be understood, as Peter says, which some wrest to their own destruction, and the confusion of the multitudes.

It really seems that the cry "Back to Christ" is the need of the age. And this means back to the simplicity of the Master's own words. Less theology of the Pauline type and more of the marvelous directness of the Christ, without the confusing comment of men, and with less of the philosophy of Paul, with his adjectives and involved sentences, and parenthetical clauses. The simplicity that is in Christ Jesus is what is needed in this sinful world. As George R. Wendling in his famous lecture, "The Man of Galilee," impressively puts it: "The Christ rarely or never used an adjective, never a superfluous word; he made no explanations, never hesitated; yet always spoke with marvelous clearness, directness, force."

This abundant life is in Him, through the knowledge of Him that called us to glory and virtue, (2 Peter 1:3.) Whatever reveals Him helps us to understand and makes us partakers of the promises exceeding great and precious, through which we are made partakers of the divine nature. It is not a mystery or a matter of theological dogmas, or interpretations of the types and shadows of the Old Testament; but of knowing Him as He is revealed in the Gospels, as He went about doing good. He is the way, the truth, the life, the light, the door, the good shepherd, who came to seek and to save that which was lost. We find the way in following Him, we know the truth in striving to do the will of the Father as He reveals it in His teachings and in His life. We are justified, sanctified, glorified in believing on Him and obeying Him. And more and more as we are made partakers of Him through knowledge and through laying hold of the promises are we made to realize the unsearchable riches that are in Christ Jesus. Yet it is all so simple that little children may share in the blessings of the more abundant life, which is by faith in Him.

#### THE QUIET KING.

(Continued from page 878.)

and I, with the others, in making ready the sweet spices.

I remember now what I said—it returneth to me—when he asked me why I wept. How could I not have known his voice? none was ever like it.

"Sir," I said, "if thou hast borne him hence, tell me where thou has laid him," for it was in my heart to go and with my own arms bear him away where no unloving hand should ever find him.

It was then that he spake my name, and I turned and saw it was my Master, and falling at his feet I would have kissed them, but he forbade me.

It was himself; in his eyes was the old look of infinite pity and tenderness, and his mouth had the same sweetness as when he first spake to me in Galilee and told me that my sins were forgiven. But in his feet and in his hands were the marks of nail prints; and in his forehead I saw the wounds which were made by the crown of thorns.

My heart yearned unspeakably when I saw these signs of his passion and death, but even in the same moment it overflowed for the joy of his living presence and his glory; for the grave could not hold him. He had overcome the sharpness of death itself.

Did not he tell us as we journeyed from Galilee that he should be crucified and should rise from the dead on the third day? Fools and slow of heart that we understand him not!

Then at his bidding I left him and returned with fear and great joy and told the disciples that I had seen the Lord. The first to reach him was Simon Peter.

#### Adriel Speaks.

I am at Caesarea, lodged in a low, obscure dwelling without the city wall the better to escape notice. My chamber overlooks the harbor and the waves beat unceasingly on the stones below. The sound stirs my blood; I long for the morning, which shall see me embarked upon them in the ship which waiteth yonder, bound for Rome. Yes, I am on my way to the city of my birth, there to witness, please God, a good confession for my Lord and Master, both to Jew and Roman.

Save for leaving the household in Bethany, it is without pain that I go hence, for I have seen the Lord, and heard him speak, and what further joy need I seek for myself in life? I know that he hath conquered both sin and death, and that in this new immortal frame his spirit is the same that we loved and his love is unquenchable to us-ward. The days may be few or many, but ere long he shall ascend, as he said unto Mary of Magdala, unto his Father and his God, to await in glory the coming of them whom he hath redeemed. Is not then all fulfilled for which my soul hath hoped, since he hath bidden us believe that it is expedient for us that he should go away? In a little while at longest I shall see him again and so be ever with him and behold the glory which he had with the Father before the world was.

All is peace to-night in my heart, but those days in the prison were a time of fiery trial. It was all swift and sudden, but now, as I recall it, I am sure that the tumult there in the temple on the day before the Passover was created of intention by the creatures of Annas, not so much because of what I said, as because he wanted me out of the way during the few days following.

He had found that I feared not him nor any of his kind, and that I had some small power over the people who heard me speak for our Lord. My birth was known to him; my history; my marvelous salvation through the power of Jesus; and he was afraid of my influence in drawing forth some uprising when he and his fellows worked out their foul plot.

The Iscariot had been with them the night before, and we know now that all had been agreed upon between them. It was in the morning following that while I was speaking quietly of the Master a great hue and cry was raised, and I was dragged away by the Roman soldiers for raising a riot within the temple precincts. Well was it for me that I fell into the hands of the heathen rather than into those of mine own countrymen.

(To be continued.)

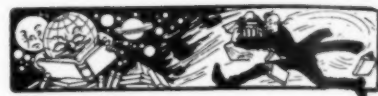
#### SPRINGFIELD TENT CAMPAIGN.

(Continued from page 373.)

fact obtains. Looking forward to the organizing of other churches in unchurched portions of the city, the First church is perfectly conscious of the cost involved—a cost not merely stated in terms of thousands of dollars, but of some of her most efficient supporters. Nevertheless, the congregation feels that its fruitfulness is gained like the grain of corn, by falling into the ground and dying.

The church is to-day stronger than ever in its history, and wishes to prove true in the care of the body the principle of its Head: "He that saveth his life shall lose it; and he that loseth his life shall save it."

C. C. MORRISON.



#### SQUIBS ABOUT BOOKS

Two notable books by President Henry Churchill King ought to be in every preacher's library—"Reconstructions in Theology" and "Theology and the Social Consciousness."

President King is a man of fine spirit, as all will remember who were fortunate enough to hear him at the last Congress of the Disciples. In these books he is at his best. We cannot forbear quoting a bit:

"It is easy to make one's protests against the old creeds so strong as seriously to weaken the hold of all Christian truth." "Socrates thought that his superior wisdom consisted in a knowledge of his ignorance. The professor of theology is not a professor of omniscience."

"A Christian revelation, we should not forget, does not aim to satisfy our curiosity on all possible points. There are many questions of interest and importance to which Christ makes no answer." Speaking of differences and controversies, he says: "It would help to patience and mutual understanding, if it could be recognized that differences in statement often point only to differences in temperament."

Again, he speaks of "the psychological tendency" of us all to what Prof. James calls "old-fogyism," and says: "It is consequently easier to place an old label on any new conception in theology than it is really to put one's self at the new point of view and think the new conception through. It is so much easier, for example, to dub a thoughtful, but unfamiliar statement of some doctrine, 'Unitarianism,' than it is to take the trouble to see what the statement really means."

These quotations are all from the first chapter in the first mentioned book. No man, troubled or content, conservative or radical, hopeful or discouraged, can read his books and not be immensely benefited by them. They are refreshing, stimulating, illuminating.

We trust no one will say, "I cannot afford to buy new books." Least of all should any preacher say it. The fact is, one cannot afford not to buy the new book. As one brilliant preacher wrote, better go without the new coat, important as neat attire is. Write us about your difficulties, whether financial or otherwise. If in doubt what books to buy, we will procure you the best and safest advice possible. These two and stacks of other fine books are on our shelves. We want to put them into your hands.

*The Bookman*

The Central Church, Decatur, extends a most cordial invitation to all the State. Drop a card to the pastor, F. W. Burnham, and tell him who are coming from your congregation.



# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

James E. Stebbins is the new pastor at Plymouth.

E. G. Campbell has accepted the work at Rome, Ga.

Hamilton and Landrum are in a good meeting at Lake City, Ia.

N. S. Haynes, Lincoln, Neb., visited in Eureka, Ill., last week.

T. W. Grafton is enjoying a brief vacation at Winona Lake, Indiana.

A. R. Liverett is conducting a meeting with his own church at Ontario.

R. G. Frank, Liberty, Mo., is in the midst of a good meeting at Lawson.

Dean A. M. Haggard of Drake University preached at Prole, Ia., August 20.

Geo. A. Campbell has returned home after spending a few weeks at large.

J. M. Van Horn, of Worcester, Mass., has been spending his vacation in Ohio.

John W. McGarvey of Carthage began his new work at Warrensburg, Mo., August 20.

Joseph Lowe has resigned at Rushville, Kan., his resignation to take effect October 1.

The Savannah, Ga., district meeting is in session this week, with a strong programme.

W. A. Chastain recently closed a meeting in Pickens Co., Georgia, with nine baptisms.

The church at Benton Harbor, Mich., is rejoicing over its ability to pay off its mortgage.

The annual convention of the Christian Church of Oklahoma will be held at Guthrie, Sept. 11-14.

A. R. Fennell has been called to preach for the Third church, recently organized, in Springfield, Ill.

Joel Brown and L. E. Burris are booked to begin a meeting Sept. 3 with S. B. Ross at Elliott, Ia.

H. O. Breeden of Des Moines returned from his trip west, and occupied his pulpit again on the 20.

W. B. Crewdson, Atlantic, Iowa, is conducting a meeting at Readstown, a mission point in Wisconsin.

Ashley J. Elliott, a member of the Peoria church board, called at the Christian Century office last week.

John Williams changes his address from 937 S. Albany avenue, Chicago, to Collinswood, Ontario, Canada.

F. D. Wharton, minister, Newkirk, Okla., was married to Grace Stewart, at the home of the bride's parents, August 1.

S. S. Lappin, of Atlanta, Ill., is at Colorado Springs on his vacation. He begins his new work at Satnford on his return.

Jackson Boulevard Church expects its pastor, Lloyd Darsie, home from his summer vacation about the middle of September.

The Southern Evangelist, published by E. L. Shelnutt at Atlanta, Ga., comes to us well edited and printed. It is vigorously missionary.

The church at Saunemin, Ill., wishes to secure the services of a singing evangelist from Sept. 24 to Oct. 5. Address J. W. Reynolds.

M. S. Boyer closed his work at Moravia, Ia., with five confessions and baptisms at the last service. He is ready to accept work elsewhere.

R. W. Abberley has resigned the pastorate of the Portland avenue church, Minneapolis, to accept a call to the Walnut Hills church, Cincinnati.

C. O. Burras, "The Bookman," reached home, Tuesday, full of western enthusiasm over the California convention. Chas. A. Young is expected in a few weeks.

Clay T. Runyon, for two years minister of the First church, Norman, Okla., delivered his farewell sermon, August 6. He expects to attend the University of California.

Keith Vawter, manager of the Redpath Lyceum Bureau and a member of the Hyde Park church, Chicago, is vacationing on the Atlantic coast. Mrs. Vawter is with him.

Many of the churches will engage in meetings this fall; a number are already under way. The sentiment on our cover page by Chas. Clayton Morrison deserves careful study.

We wish to correct the mistake made in announcing that Geo. F. Crites had changed his address from Barnesville, Ohio, to Londonville, Ohio. He is still at Barnesville.

R. H. Fife, of Kansas City, with Edward McKinney, of Dorsey, Ill., as singer, will begin an eight weeks' meeting with the First and Second churches of Little Rock, Ark., August 30.

After a visit of two weeks in Kentucky, J. Fred Jones, corresponding secretary for Illinois, returned to the district convention at Olney. He reports a larger attendance than ever before.

Dr. W. E. Macklin of China, who has been in America for about a year, has been in Chicago several days attending clinics at different hospitals. He hopes to soon return to his work in China.

E. F. Christian, Sioux City, Ia., has been in Chicago investigating the prospects for missionary work among the 100,000 Norwegians in the city, among whom the Disciples have no organization.

Our agents are rallying for a fall and winter campaign to put the Christian Century into thousands of new homes. Are there not some who will volunteer? We offer extra inducements for good work.

L. H. Stine gave his lecture, "Four Lights of History," at the Maxinkuckee Assembly recently. It is spoken of in highest terms by Harry G. Hill, the president, and many others who were in attendance.

On the earnest solicitation of the Keweenaw church, Harold E. Monser remains there as pastor another year. Five of his young men dedicate their lives to the ministry, a great gift from a new church.

The Illinois Convention with the Central church, Decatur, promises to be all that the most enthusiastic can wish. Do not leave the matter of attendance to chance. Make a canvass in every church, and secure a delegation.

W. J. Cocke, State evangelist of Georgia, held a meeting the first of August with O. A. Moore, pastor at Bethany, Carroll county. There were fourteen additions. The Bethany church gives nearly \$60 for State work this year.

Harry F. Burns, who has been assisting in the Century office and supplying vacant pulpits, leaves this week to take up the work at Peoria, Ill. Mr. and Mrs. Burns have spent several years in hard study, and are splendidly equipped for their work.

The Woman's Society for Georgia Missions, Mrs. Burt O. Miller of Augusta,

president, is giving substantial help to the cause. Miss Mattie Mitchell was obliged by ill health to resign as treasurer, and Mrs. Lane Mitchell was appointed instead.

The attendance at the Disciples Assembly meeting at the University of Chicago exceeded its usual high mark. The subject for discussion was the biblical doctrine of the Holy Spirit. Next Wednesday evening will mark the close of these meetings for the summer.

Mary E. Tufts of Missouri has just given our National Benevolent Association \$200 on the annuity plan. This is her third gift to the association, aggregating \$1,000. Write Geo. L. Snively, St. Louis, for particulars of the scope and ministries of the association.

Burl Hamilton Sealock, pastor of the church at Polo, Ill., was married to Miss Irene Ridgely, of Eureka, August 22d, by Prof. B. J. Radford of Eureka College. Mr. and Mrs. Sealock are both graduates of Eureka College. The "Century" joins their many friends in extending best wishes.

This is the last issue of the Christian Century before the beginning of the annual offering for Church Extension. Our Church Extension number is full of information, and the genial secretary, G. W. Muckley, will gladly lend any assistance in his power. Begin the offering the first Lord's day!

F. D. Ferrall, Ames, Ia., has accepted a call to the church at Bloomfield, Ia., and will enter upon his new work about the first of September. Mr. Ferrall has been with the church at Ames four years, and his labors have been marked by a steady increase in the numerical and spiritual strength of the church.

In response to an urgent demand, we reprint this week the trenchant article by J. J. Haley, associate editor, "Brief Historical Sketch of the Disciples of Christ." We are furnishing extra copies of this issue at reduced rates, and if the request is sufficiently unanimous, will publish the article in tract form.

P. M. Kendall and wife were visiting in Chicago last week. Mr. Kendall gave an exhibition of Palestine views at the home of Dr. Willett on Thursday night, together with some song slides. His pictures are excellent. Dr. Willett did the talking. Mr. Kendall will preach for the Central church, Columbus, Indiana, until F. G. Strickland takes charge. He is billed for a meeting later at Virden, Ill.

H. F. MacLane of Hiram, Ohio, has reentered the evangelistic field. For a number of years he was one successful evangelist and the five years spent in a city pastorate will give him an added equipment and broader sympathy that will doubtless enhance his work. Bro. MacLane carries a stereopticon and the illustrated hymns with his gospel charts make his meetings attractive. Pastors or churches wanting his help can address him at Hiram College, Hiram, O.

SEPTEMBER 4-7, 1905.

THE STATE CONVENTION OF THE CHURCHES OF CHRIST.

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## FROM THE FIELD

### TELEGRAMS.

Oakland, Cal., Aug. 27.—Scoville and Smith are here. Twenty-two added to-day. Third day of meeting. They have reached over fourteen hundred in first seven months this year.

T. A. BOYER.

### CHICAGO

Dr. Herbert L. Willett will begin his services with the First Church next Sunday.

F. G. Tyrell was greeted by large audiences at Jackson boulevard, Sunday. He will preach there again next Sunday.

One confession at Logan Square, Aug. 20, and two confessions at Douglas Park, and two confessions Aug. 27.—Claire L. Waite.

Miss Helen Long of the North Side Church will return to her studies in Eureka College the second week in September.

There were three additions at the Metropolitan Church yesterday, and one last Sunday. G. W. Muckley will be with us next Sunday evening.—A. W. Fortune.

The North Side Church held their final services in Belmont Hall last Sunday. They will meet in the rooms at 1646 Halsted street, for the next two weeks until possession of the new church can be secured. W. F. Shaw is expected to arrive and begin work Thursday of this week.

The next banquet of the Disciples' Social Union will be held in Hutchinson Hall, University of Chicago, Thursday evening, Oct. 5. The program will consist of addresses by the presidents of our various colleges. The alumni of the various colleges are expected to be seated together.

The Chicago Ministers' Association will hold its first post-vacation meeting at the Grand Pacific Hotel next Monday, 10:30 a. m. The program will consist of an address by the president, Edward S. Ames, and reports of the national convention; also vacation experiences by all who have had them.

The Hyde Park Church institutes a new order of services next Sunday. The plan is to have communion at 10:30 and about ten minutes intermission between that and the rest of the morning worship. This will relieve visitors of the embarrassment sometimes felt in having to remain at a service in which they have no part, and will secure attendance of those only who come for the purpose of the communion. The Sunday school will be held after church.

There seems to be a feeling that Chicago has not been as closely identified with the state work as it should. Chicago churches have not sent delegations. Speakers have gone to conventions, delivered their addresses and returned home. The convention next week affords a fine opportunity for the city to redeem itself. Will not the official board of each church

take the matter up, and have a canvass made for delegates? Let them pay the expenses of their pastor, and have him head the delegation. It is a great mistake and a serious loss for the city to maintain an attitude of aloofness. No one can attend an Illinois or any other state convention, and not be immensely benefited. It is a wise investment of time and money. The Christian Century moves for a large representation, to go the first day and remain till adjournment. Those who attend from the city will be encouraged by the successes reported from smaller fields, and they may even learn something valuable in the way of new methods. Certainly, too, they will be able to contribute a valuable part to the discussions, and to the social atmosphere. The benefits will be reciprocal. The work done in the remotest corner of the state is an indirect help to the city work, for Chicago drains all the adjacent territory. All aboard for Decatur!

Englewood.—The following ministers have occupied our pulpit during C. G. Kindred's vacation: Geo. Vanarsdale, Cedar Rapids, Ia.; F. C. Aldinger, University of Chicago; H. F. Burns, office editor Christian Century; J. H. Goldner, Cleveland, Ohio; N. S. Haynes, Lincoln, Neb. Although this is vacation time and many are away, our attendance has been good, and all have been well pleased with the excellent sermons with which we have been favored. At the close of the services, last night, N. S. Haynes, minister from 1892 to 1898, and dearly beloved by all, was tendered a handsome Bible as a token of love by his old parishoners. The presentation was gracefully made by W. P. Keeler. This closes our vacation period and we all expect Mr. Kindred to return next Sunday with renewed zeal and new plans for the coming year's work.

G. A. M.

### CALIFORNIA

San Francisco, Aug. 18.—Our meeting at Silverton, Ore., came to a close Sunday evening. There were 38 additions. S. M. Martin was the evangelist. I return East after the National Convention.—Charles E. McVay, Singing Evangelist.

### ILLINOIS.

Waukegan, Aug. 24.—Sixteen confessions and one restored in our meeting.—Lawrence and Edward Wright.

Rossville, August 22.—One addition at Rossville, Ill. I begin a two weeks' meeting at Holder, Ill., with Wm. Price of Eureka, Ill., August 28.—H. H. Peters.

Pittsfield, August 23.—To churches desiring student preaching, I take pleasure in commending J. M. Asbell. He has done a splendid work at Detroit and the Pike county brethren regret to lose him from the county, but rejoice that he has gone to Eureka for better preparation.—W. E. Spicer.

### IOWA.

Webster City, Aug. 21.—Two more splendid accessions to the church here yesterday—one by baptism and one by letter. It was our last Lord's day with the church before beginning evangelistic work.—J. W. Walters.

### KENTUCKY.

Lexington, August 22.—We have had Gen. R. M. Gano, of Dallas, Tex., with us at Indian creek, Harrison county, in a two weeks' meeting. Seven additions—four by confession, two by letter. Bro. Gano preaches the simple Gospel with great power, and the membership was much benefited. J. Keevil, of New York, gave us a splendid sermon during the meeting.—W. G. Walk.

### MICHIGAN.

Bangor—We are having fine audiences at our morning services. On Sunday evenings during August we shall continue our union meetings with the Congregational church. We are also having a mid-week union prayer meeting. "That they all may be one" is our aim. I have just returned from my vacation with renewed vigor for work.—F. W. Bellingham.

### MISSISSIPPI

Water Valley has just closed a fine meeting held by Bro. Baker, of Jackson, Tenn. Thirty-three additions. They are happy over their meeting and their new preacher, Bro. Morris.—W. W. Phares.

### MISSOURI.

Willmathsville, Aug. 25.—Meeting conducted by W. T. Clarkson, of Lawrence, Kan., has resulted in 35 accessions. Organized church with 30 charter members.—A. G. P.

Crocher, August 24.—Meeting four days old, 11 additions, crowded houses. We are planning for a convention in each county in southwestern Missouri this fall.—Joseph Gaylor, Springfield.

Springfield.—J. M. Kersey has resigned at the Central Church, Springfield, Mo., to take charge of the work at Parsons, Kan. He leaves the Central Church out of debt, having raised the \$2,800 mortgage in the last three months.—Joseph Gaylor.

### MEXICO.

Monterey—Work will begin this week on the tearing down of the old tenements on the west end of the mission lot and the construction of a store room and additional fences. Changes are also being made in the interior arrangements of the Institute building, preparatory to moving all of the Mexican school to the first floor.

### TENNESSEE.

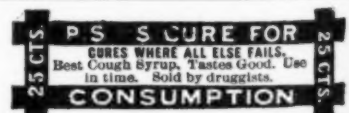
Shelbyville, Aug. 25.—Closed a 10 days' meeting at Sylvan Mills last night with 40 additions. Bro. Saunders and I commence here the 27th inst.—E. E. Violet.

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## CORRESPONDENCE

Buffalo, N. Y.

Aug. 21, 1905.

A young man responded to the gospel invitation last evening, and a man and his wife were baptized two weeks before. Four others also baptized not reported.

I spent last Wednesday afternoon at Niagara Falls in sweet fellowship with Prof. C. T. Paul and family, who are starting to China. But how I shall miss the choice fellowships I have had so many times with my dear brother. A bountifully endowed and equipped soul going to a great nation on the highest possible mission. This surely is very near to moral sublimity. May the dear father keep and greatly prosper these his own.

B. H. HAYDEN.

### OHIO NOTES.

A. E. Meek.

W. L. Neal has resigned at Wooster, to take up work in California.

G. A. Walker of Indiana has been extended a call to take charge of the church at Utica, O.

Geo. F. Crites is conducting a tent meeting at Lucas, where he expects to organize a congregation. So far twenty people have become charter members of the organization.

J. H. McCartney has resigned at Bedford, to take a course of post-graduate work at the University of Chicago.

E. P. Barnes and H. N. Saunders are conducting a tent meeting at Palmyra. Fifteen accessions to date. Bro. Saunders leaves here for a meeting in Shelbyville, Tenn.

### Subscribers' Wants.

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Singing Evangelist John Joyce invites correspondence from pastors and evangelists desiring a singer for meetings during the fall and winter. Address Columbus, Ohio, 1295 N. High street.

A number of the Knox county Sunday schools participated in an old-fashioned picnic at "The Canes," on Friday, Aug. 18. Addresses were made by O. C. Olney of Danville, J. L. Snyder of Howard, Rev. Benchoff of Buckeye City, and "Ye Scribe."

The West Fourth Avenue church of Columbus has started a mission for colored people.

The Central church at Columbus have sold their building to build in a more suitable locality.

M. S. Spear of Martins Ferry will exchange meetings with Hugh Wayt of North Fairfield. Mellwood O.

### SOUTHERN CALIFORNIA CHURCHES.

E. H. Kellar.

The Convention of the Churches of Christ of Southern California and Arizona was held at Long Beach, Aug. 3-13.

There are between 50 and 60 churches represented in this co-operation. C. C. Chapman is president, F. M. Dowling vice-president, A. K. Crawford treasurer, and Grant K. Lewis secretary. Other members of the board are J. W. Utter, George Ringo, A. H. Thomas, A. C. Smith, W. L. Porterfield, W. G. Conley and R. P. Shepherd.

With an expenditure of \$5,000, some 26 congregations were helped, a number of meetings were held, congregations set in order and meeting houses built; a great work was accomplished. The field is a marvelous one, and to-day is the day of opportunity. The churches realize this fact.

The convention was divided up into the usual days—Sunday school, Endeavor, C. W. B. M., and the work proper. The plan is to be modified next year: Sunday school and Endeavor work are to be absorbed and unified.

Probably the best features of the convention were the Bible lectures each morning by Hall L. Calhoun of Lexington, Ky., and the great windup day, Lord's day, Aug. 13. This day was memorable by reason of the money raised for Southern California missions, something over \$6,000, and the presence of three or four hundred eastern brethren, where greetings from old-time friends, now living in

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this wonderful country, gave something more than a little foretaste of heaven. The president of "The Century" Company, C. A. Young, was there, and contributed no little to the joy and profit of the occasion.

It has been slanderously alleged that the ever delightful climate of Southern California is enervating; the convention furnished no evidences of this, but of the contrary.

Long Beach, Aug. 15, 1905.

#### The Campaign for 2,000 Promised Contributing Churches for Church Extension.

We are creeping slowly toward the 2,000 promises. Some of the most faithful have not sent in their promises who will take the offering. We confidently predict that the Two Thousand will be reached. Next Sunday begins the offering for this most vital work in making State and National work permanent. Let us acquit ourselves like men. Note the promises by states.

Promises to Take Offering: Alabama, 10; Arkansas, 11; Arizona, —; California, 64; Colorado, 13; Connecticut, 1; District of Columbia, 5; Florida, 4; Georgia, 10; Idaho, 4; Illinois, 141; Indiana, 89; Iowa, 85; Indian Territory, 10; Kansas, 86; Kentucky, 64; Louisiana, 10; Maine, —; Manitoba, 2; Maryland, 3; Massachusetts, 6; Michigan, 38; Minnesota, 11; Mississippi, 6; Missouri, 162; Montana, 9; Nebraska, 64; New Jersey, 1; New Mexico, 1; New York, 24; North Carolina, 7; North Dakota, —; Ohio, 142; Oklahoma, 16; Ontario, 1; Oregon, 26; Pennsylvania, 40; South Carolina, 4; South Dakota, 5; Tennessee, 25; Texas, 69; Utah, —; Vermont, 1; Virginia, 15; Washington, 28; West Virginia, 13; Wisconsin, 6; Wyoming, 2; total, 1,335.

All promises should be sent to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Missouri.

#### A GREAT CONVENTION.

E. E. Cowperthwaite.

The seventy-second annual convention of the C. M. S. and Ministerial Association of Eastern Pennsylvania, together with the Pennsylvania C. W. B. M., held at Sayre, Pa., July 31st to August 3, 1905, has passed into history. Without doubt it was the best convention in the history of Eastern Pennsylvania. The beautiful little city of Sayre, so picturesque, the pure air, ideal weather, hospitality of citizens, with such a choice spirit as M. B. Wood, a loyal and helpful congregation to welcome and care for the comfort of its delegates—seventy-eight in number—how could it help but produce a feeling of pleasure and readiness to partake of the spiritual feast that awaited them.

Monday evening the president of the E. Pa. C. M. S. called the convention to order.

H. G. Weaver, of Reading, who was to have addressed the convention on "The Church, Its Elements of Strength," was unable to be present. E. Everett Cowperthwaite addressed the convention on "The Elements of Weakness in the Church." This address was excellent throughout.

Tuesday morning session, devotional led by Vernon Harrington, followed the address of H. F. Lutz, of Harrisburg, on "Things Which Make a Preacher."

The afternoon session was a fellowship session of the three organizations. Miss Elsie Taylor, of Braddock, led the devotional. M. B. Wood, the minister at

Sayre, made a timely and eloquent address of welcome, which was responded to by M. S. Blair, of Alba, for the delegates in his own inimitable manner. Then came the presentation of the personnel of the convention and snap shots from the field. E. O. Ervin, Loch Haven, having to return home, his address, programmed for Thursday morning, on "Evangelism," was brought forward by President Bateman to this session.

President Mrs. T. W. Phillips, New Castle, then gave her address. Three things attracted us to this address—humility, wisdom, the Christ spirit.

Next came W. R. Warren, of Pittsburgh, with an address based upon the narrative of two little maids, "One Who Helped," II Kings, 5, and "One Who Was Helped," Luke, 8, Tairus' daughter.

Wednesday afternoon after the devotional was given to Secretary C. A. Brady's report, and that of Nathan Bitner, of Beach Creek.

President Bateman next came with his address, "Some Problems of the Field."

Wednesday evening—John Bryan, Mill Hall, corresponding secretary, led devotional, which was followed by an address from R. W. Warren, the theme being "Nigh Unto Jerusalem."

Thursday morning—After the business session and devotional, led by Foster Fuller, of Williamsport, was an address by G. A. Culley, of Philadelphia, "The Missionary Spirit," and "Church Finance," by L. O. Knipp, of Plymouth, both of which addresses were in keeping with those preceding them. Secretary Stephen J. Corey of the Foreign Missionary Society was then introduced to the convention and gave a splendid stirring address on "The Duty and Work of the Church in Relation to Foreign Missions."

The song birds of the convention who gave us special solos were Sister Robertson Dunmore, Scranton; Mr. Edwards, Canton; Miss E. M. Biddle and Brother Vernon Harrington. Each merited the approval received.

Thursday evening and closing session—The devotional was led by Brother Mark Collins. While many delegates had left, the seating capacity of the house was taxed to its utmost, many standing. The spirit remained.

#### CHINESE MARRIAGE PREPARATION.

The mother of the young girl came to call on me for the first time soon after the Boxer trouble. I was at once drawn to her, because of her modest dress and quiet, gentle demeanor. There was an absence of that false politeness which is so tiresome in others. She was intelligent in that she had ideas to express as well as ability to read characters.

I afterwards visited in her home and found evidences of refined taste. It reminded me of one of those peaceful coun-

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When I first visited in this home the daughter was but thirteen—a very frail, slender, homely figure, but now, at sixteen, she is a large, strong, healthy young woman, and beautiful withal. These four years have been almost wholly devoted by the family to preparing the bridal outfit and presents. I wish our American mothers could see the beautiful as well as extraordinary amount of needle work done. There are twenty silk-embroidered money purses, thirty pair of silk shoes, numerous fan cases, cases for carrying keys, for pipes, for tobacco, bed comforts and draperies—all heavily embroidered with different colored silks—besides three boxes of jewelry, not all of the best quality, but taking to the Chinese eye, as a good portion of this treasure will be attractive presents to the mother-in-law and other members of the family of the bride's husband.

As the bridegroom's home is 200 miles distant, the parents of the bride will escort her thither in a few weeks, when the marriage will take place. Although the handsome-looking daughter of a small official, she has imbibed the quiet, modest nature of the mother, and seems quite happy and contented with her prospects.

I can only hope that the gospel message I have been able to declare unto her and her mother is as nearly married to her heart as the worldly delights seem

to be. But we will continue to pray that this may be the happy issue of the future.  
Eunice C. Titus.

## NORTHWEST TEXAS CAMP MEETING E. V. Zollers.

The Northwest Texas camp meeting convened on Wednesday, Aug. 2d and closed its last session on Sunday night, Aug. 15th.

The immediate background of the meeting and its support consists of a few scattering churches of Christ, eight or ten in number, scattered throughout seven counties, consisting of Shackelford, Throckmorton, Young, Archer, Baylor, Knox and Haskell. Each of these counties is thirty miles square, and consequently they cover a total area of 6,300 square miles, an area equal to one-half an average state. The churches being few and scattered through a large area are isolated, and therefore denied that fellowship and mutual support enjoyed in those regions where churches are numerous.

The physical characteristics of this region make it a delightful country. It is largely rolling prairie, bordering on the Llano or Staked Plains, having an average elevation of about 2,000 feet. The land is fertile and affords abundant pasture for stock. It is divided up into large ranches ranging in size from one or two sections to twenty, thirty and even forty sections.

Railroads at present are few, and consequently transportation must necessarily be by private conveyance. The "prairie schooner" is in evidence on every hand. The climate is delightful. People attend from many different parts of the state, some of them driving in wagons two and three hundred miles, others traveling on the railroads to the most convenient points and then making the balance of the journey by private conveyance.

The people are enterprising, intelligent, industrious, honest and strangers to the shams and conventionalities that sometimes mar the social life in older communities.

In numbers the crowd is as large as the average speaker can effectively address. The size of the crowd varies with the character of the meeting, ranging from a few hundred to several thousand. The audience is in the most emphatic sense a prepared audience. The people do not come to be amused or merely entertained, but to be instructed. There is an eagerness to hear that makes the preacher or teacher's task peculiarly delightful. Oftentimes there are hundreds of young people in the audience, and it is a rare thing to see even a single whisper. Good solid thought is not only clearly grasped, but greatly appreciated. The

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J. L. Haddock. He is clear, forcible and  
convincing in his preaching. He is pre-  
eminently a man of the people and conse-  
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not only in a social way but in his  
preaching. He is intense and earnest.  
The enthusiasm of souls burns in his  
bosom. He has also been most wonder-  
fully blessed in the help-meet that God  
has given him. Sister Haddock has a  
sweet spiritual face, a dignified bearing  
and manner and a cordial, warm-hearted  
disposition that endears her to all with  
whom she comes in contact. Brother  
Haddock's singer, Talmage Stanley, is  
rather a cornet player, who leads the con-  
gregation in a wonderfully sweet and  
masterful manner.

One of the most surprising features of  
the whole gathering was the splendid

order that obtained throughout. In the  
meetings the order seemed to me to be  
absolutely perfect. Around the tent there  
was never any confusion or talking.  
There were no amusements going on any-  
where to draw the attention of the people  
away, and at night after the services  
were over every one dispersed quietly.  
Even the cowboys, of whom we have  
heard so much, rode off quietly and with  
the utmost respect. This excellent order  
is attributable to O. J. Wood. He has  
been one of the most prominent workers  
in this great meeting from its beginning,  
eight years ago. He has given freely of  
his time and money, and in its annual  
gatherings he is always a prominent  
worker.

The immediate visible results are sixty  
additions to the church, but it is perhaps  
safe to say that the greatest results cannot  
be tabulated.

The next meeting will be held at Ben-  
jamin, Texas. It is said to be peculiarly  
well located. Brother Haddock will do  
the evangelistic work again, if his life is  
spared.

North Waco, Texas.

### THE CALIFORNIA CONVENTION.

(Continued from page 872.)

years in "the east," and certainly it will  
be gratifying to know that in every other  
respects, it ranks with the best. California  
never does anything by halves. The matter of  
supreme interest on Tuesday was the report of  
the committee on overtures with the Free Baptists,  
looking to union, presented by S. H. Bartlett of  
Ohio. The committee attended the Free Baptist  
conference at Hillsdale, Michigan, last September,  
and held a favorable conference with the Free Baptist  
committee, but no definite action can be taken  
till the next Free Baptist conference in 1907. Members  
of the committee believe that union will come, but it  
is retarded because it requires time to get knowl-  
edge of the movement among the rank and file of  
the church. The new committee on union was ap-  
pointed,—S. H. Bartlett, Clinton Lockhart, H. C. Cal-  
houn, W. G. Conley and J. H. Allen.

G. W. Muckley reported that the  
Church Extension fund will be increased to  
half a million dollars by Sept. 30th  
this year. The report of Benj. L. Smith  
showed the past year a record breaker;  
362 missionaries have been employed,  
preaching 25,840 sermons, in 783 different  
places, and gaining 12,000 new members.

R. H. Crossfield emphasized the need  
of city evangelization. He was followed  
by a group of home missionaries in two-  
minute speeches.

The statistical secretary, G. A. Hoff-  
man, presented his usual glowing report.  
We will never retrograde as long as he  
lives! There were over 100,000 additions  
to the churches by baptism alone, an in-  
crease of 117 per cent in ministerial stu-  
dents since 1890, and a total increase in  
that period of 90 per cent in membership.

J. H. Allen was elected president of  
the A. C. M. S., and practically all of  
the working officers were returned. Buf-  
falo, N. Y., was recommended as the  
next place of meeting, and the time set  
for the first part of September, to give  
business men a better chance to attend.  
This recommendation of a change in the  
time was referred to a committee to de-  
liberate upon. The committee on Cen-  
tennial celebration recommended Pitts-  
burg as the place, and suggested the ap-

pointment of a committee of seven re-  
siding in or near that city to make ar-  
rangements. R. B. Shepherd and E. L.  
Powell delivered great addresses at the  
evening session.

The sessions of the C. W. B. M., the  
F. C. M. S. and the B. A. C. C. as well as  
the work of the Educational Society,  
were all marked by earnestness, devotion  
to a great task, and buoyant hopefulness.  
A group of missionaries sailed shortly  
after the convention for their far away  
fields.

### Notes.

The success of the convention has been  
pronounced.

The Christian Church Special was a  
great success.

J. H. Garrison's devotional studies  
were well received.

A large number visited Berkeley to  
inspect the plant and see the field occu-  
pied by the Bible Seminary.

Friends advise us that the Christian  
Century booth was the handsomest, with  
the finest display of books in the hall.

A. McLean and B. L. Smith declared  
that no convention in our history has  
been better provided for and entertained  
than this one.

Dean Van Kirk and E. W. Darst, in  
short, all the Californians, were never  
so happy as when piloting parties about  
and showing the wonders of the west.

We are to strive in a world where in-  
finite good and evil are and we can  
only overcome evil with good. That hu-  
manity is joined in the bonds of that love  
which was before the foundation of the  
world, and that virtue is brought into  
an active conflict with evil, is the assur-  
ance of their ultimate triumph.—Mulford.

Those who would shape men to their  
betterment need to take more account  
of the natural history of motives than  
they have done in the past. They need  
to see that they are not dealing with the  
immediate will of man, but with a body  
of instincts which has been established  
by the ages and can only be opposed by  
motives of a high and controlling order.  
—N. S. Shaler.

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## "FRUIT BELT OF EAST TEXAS."

The following data taken from the actual experience of fruit and truck growers in this region shows the wonderful earning power of the land and possibilities of this industry in this section: Peaches, pears, plums, figs and grapes yield from \$100 to \$500 per acre annually; tomatoes from \$100 to \$300; sweet and Irish potatoes from \$100 to \$200; blackberries and dew berries from \$200 to \$300; strawberries from \$200 to \$600; while cabbage, radishes, beets, cowpeas, peanuts, cauliflower, asparagus, etc., are grown in commercial quantities and at correspondingly large profits. From three to four crops are grown on same land each year, as seasons are so long and vegetation grows so rapidly. A three-year-old peach orchard will yield \$100 an acre and frequently bears a good crop at two years of age, and as the trees grow the yield increases. During the first few years while the trees are developing and until the ground is all shaded, truck crops are grown between the trees, thus affording the trees the cultivation they require and securing valuable crops from the very first year, as the truck crops are very profitable. One man last year realized \$21,000 clear of all expenses from 40 acres of onions. We can give the names and addresses of numerous fruit and truck growers of undoubted standing who will vouch for the accuracy of the above data.

## OUR PROPOSITION.

The United Development Company is now developing one of the largest commercial peach orchards in East Texas, and to assist in making the necessary improvements to make their lands productive without delay, they offer to those who desire to participate in the benefits of the enterprise by investing their money along with the company's own capital, the opportunity to do so through the purchase of their Investment Crop Certificates. These Certificates are virtually leases on the land, each one covering as many acres as may be desired by the investor, and provide that in consideration of the single advance payment of fifty dollars per acre the Company will supply all the necessary labor and equipment of teams, implements, buildings, etc., and cultivate the land in the most approved and scientific manner under the direction of a competent horticulturist, and that they will harvest and market the crops and give the investor one-half the net returns therefrom for a period of ten years. The profits will be distributed annually and each year's dividend should not be less than the total amount invested.

## ESTIMATED PROFIT ON A 10-ACRE CERTIFICATE.

Income from 10 acres at \$100 an acre annually for 10 years.....	\$10,000
Investor's one-half interest.....	5,000
Amount invested for 10-acre certificate.....	500
Net profit in 10 years on investment of \$500.....	4,500

This estimate is based on an income of \$100 an acre, which is the minimum yield under ordinary cultivation. Under our expert cultivation with the most approved and scientific methods the yield should be the maximum, which would increase the profits accordingly.

## THE MANAGEMENT.

For the satisfaction of probable investors who would be interested in the capability and integrity of the Company we give the names of the leading stockholders and officers and invite attention to the fact that the list includes some of the most capable and successful business men of the country and men who could not be induced under any circumstances to be associated with an enterprise that did not give its patrons a "square deal": Angus McKinnon, president, formerly principal of Drake University Business College and later business manager of the Christian Century of Chicago; J. P. Jordan, vice president, president Farmers' Bank, Garden Grove, Iowa; A. M. Allen, secretary, formerly assistant secretary Drake University, Des Moines, Iowa; A. E. Noble, capitalist, formerly president Citizens' Bank, Casey, Iowa; D. W. Sutherland, president National Bank, Manning, Iowa; Winfield Smouse, capitalist and real estate broker, Washington, Iowa; Isaac Klein, capitalist, Davenport, Iowa; Hill M. Bell, president Drake University, Des Moines, Iowa; I. N. McCash, superintendent Iowa Anti-Saloon League, formerly pastor University Church, Des Moines, Iowa; J. T. Nichols, editor Christian Union, Des Moines, Iowa, and others.

## A STRONG INDORSEMENT.

The following editorial was written by Mr. D. Leubrie, Editor of the National Banker of Chicago, a magazine of unquestioned standing and reliability, and was published in the June issue of that periodical without our knowledge or solicitation. We refer interested parties to the above publication located at 84 La Salle St., Chicago, for verification of our statements.

"The National Banker has frequently directed the attention of its readers to the excellent opportunities represented in Texas in the culture of its soil. Within the past five years there has been a large and almost continuous movement into that agricultural and horticultural empire.

One of the latest companies and one of the best in its stability, high standing and the generous offer it makes to the farmer, mechanic, business man and banker, is the United Development Company, which is also one of the largest land enterprises floated in recent years. This Company controls 25,000 acres of fruit land, adapted likewise most favorably to truck growing, in East Texas, in a section which has demonstrated again and again its fertility and especial adaptation to the luxuriant growth of fruit and garden truck.

No matter from what standpoint this proposition is considered, it is without question the most liberal it has been our province to record. The editor of the National Banker, who has been frequently in Texas, is fully conversant with the conditions relating to fruit culture and truck growing and takes pleasure in saying that the estimates made by the United Development Company are not overdrawn, but are true in every particular, which will be vouched for by any person living in that section of Texas.

'Tis said that "truth is stranger than fiction," so it may possibly appear to the farmer or investor who has not lived in Texas, that the facts and figures given with relation to the annual earning power of the land in the section described in this company's literature are impossible of attainment. The National Banker on its own initiative will pay the expenses of a trip to the lands of the United Development Company, to any one who, upon a careful investigation, finds the statements we allude to untrue or misleading. This should be conclusive evidence that the promises made by this excellent Company will be fulfilled in every particular."

## EXTRAORDINARY OPPORTUNITY.

We present you in these Certificates an extraordinary investment opportunity. They are as safe as a lease on any farm and the returns are certain and bound to be immense. There is no element of chance or speculation, but the safe and sound business of tilling the soil and that too under the most favorable conditions and of the most profitable sort. The surest and best paying gold mine on earth is a fruit farm in East Texas. We have spent several thousand dollars investigating the country and conditions and in the choice of our lands had the assistance of government experts, who have adjudged our lands to be the best available fruit land in East Texas. You may now participate with us in the benefits of this proposition. Buy as large a certificate as you can and do it now. You will get your money back in the first year's profits and the balance will be clear gain.

## SPECIAL INTRODUCTORY SALE.

The regular price of these certificates, which is determined by summing up the elements of expense involved, is \$50 per acre. Those who will remit at once may now have the advantage of a bargain in a limited introductory series which is now offered for immediate acceptance at \$30 an acre. When this limited series is sold the price will be \$50 and when the entire issue is sold they are bound to be at a handsome premium, for judging their value by their producing power, which is the business method, they would be worth \$500 an acre on basis of ten per cent earnings or \$1,000 an acre on five per cent basis. Where else can you buy an investment of absolute security for \$30 with an earning value of from \$500 to \$1,000? Lose no time in taking advantage of this introductory offer. It will not last long. Fill out the attached application blank for as large a certificate as you are able to buy, sign it and mail at once with a bank draft for the amount to the

## United Development Company

ANGUS MCKINNON, General Manager

810 Olive St., Saint Louis, Mo.

Note—For business convenience and facility in reaching our field we have established our central office in St. Louis, Mo., where we should hereafter be addressed. UNITED DEVELOPMENT CO.

(Cut off here and mail to-day.)

United Development Company,  
Box 563, St. Louis, Mo.  
Gentlemen:—I hereby subscribe for one of your Investment Crop Certificates entitling me to one-half the net returns from the cultivation of acres of your East Texas fruit and truck lands for ten years, in payment for which I submit herewith \$..... Dollars, it being understood that you are to cultivate said land in the most approved and scientific manner and remit to me my share of the net earnings each year till the Certificate expires.

Signed .....

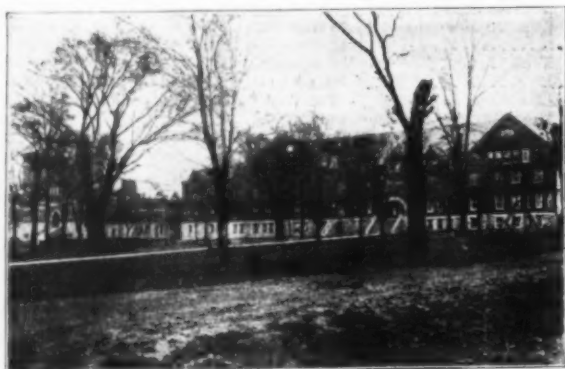
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